THE

PALESTINE EXPLORATION FUND.

PREFACE.

THE voluminous reports with which we commence our account of the year's work will be found to tell their own story without prefatory explanation. From Lieut. Conder we have additions to our knowledge of Gezer, where he observed the surest proofs of the former existence of a town—in tombs, quarries, oil-presses, and fragments of pottery; of Ramleh, with its Church and its White Mosque; of El Medyeh, the probable site of the tombs of the Maccabees; of Gibeah, a site of extreme interest in connection with the history of Saul; and the site of Ai, on which Major Wilson has already given the Fund a valuable paper (*Quarterly Statement*, First Series, p. 123).

Lieut. Conder has sent also reports on the excursions and observations made during his last summer holidays about Bludan. But the point of greatest interest in his reports will probably be the passage in which he describes the site of Gilgal. It has been known for many years that a name of Jiljul, or Jiljilia, existed in the neighbourhood of Er Riha; but although a German traveller, Herr Zschokke, discovered the spot in 1866, and fixed it by compass angle, it was found impossible by Lieut. Conder to identify the place in his first attempt. He has now, however, succeeded in finding it. Although, with the few data in our possession, it is impossible to speak with certainty, it will be at least acknowledged that the spot described by Lieut. Conder comes nearer than any other to the requirements of the case. It is not the traditional site assigned by the early pilgrims, Arculphus and Willibald, which is at Kasr Hajlah, five miles from Jericho. Lieut. Conder has carefully examined the tract from the Jordan mouth to Ras Feshkah for traces of the Cities of the Plain, but finds none at all. There is, however, a curious artificial mound, called Tell el Rashidújeh, at the Jordan mouth; and it seems probable, as he

points out, that the gradual rise of the level of the plain, caused by the constant washing down of the soft marls from the western hills, would effectually cover over any such ruins, did they ever exist, below the surface. Lieut. Conder's paper on the Identification of Scopus may be read in conjunction with M. Clermont-Ganneau's remarks on the same subject. Mr. Tyrwhitt Drake's reports partly cover the same ground as those of Lieut. Conder. His remarks on the boundary line of Judah show that he does not agree with some of the opinions of M. Ganneau. But all the three reports must be taken together; each is independent of the other, and each represents opinions sometimes different, but always based on the same facts. The real importance of our explorers' reports will always lie, first, in the facts themselves; and secondly, in their indication of the direction in which the facts seem to point.

We have received from Mr. Tyrwhitt Drake an extremely valuable paper on "Modern Jerusalem: its Population, Religions, Trades, &c.," which has not been introduced here, because it seems to the Committee beyond the limits of their work to describe a modern city. No doubt Mr. Drake will publish it elsewhere.

The simultaneous exposure of the so-called "Moabite pottery" by M. Ganneau and Mr. Tyrwhitt Drake will be found on p. 113. The letter of M. Shapira himself to the Editor of the *Athenæum* is added, to show that the vendor of the pottery has not yet accepted the fact of their forgery.

The reports of M. Ganneau are those of a careful and minute archæologist: the illustrations given with them are from the pen of M. Lecomte. We have already received more than twenty sheets of plans, sketches, and drawings, of which these are a specimen.

FINANCIAL POSITION OF THE FUND.

It has been decided to publish every quarter a statement such as the following, in order that Subscribers may know the actual position of the Fund.

Received from Jan. 1st to Mar. 26th, 1873:—

By Subscriptions and Donations	£858	19	4
Profit from Collections at Lectures	88	4	5
*Sale of Publications	36	9	7
*Sale of Photographs	21	3	6
Balance in hand March 26...	469	7	10

* Including those sold at Lectures.

THE SURVEY OF PALESTINE.

LIEUT. CLAUDE R. CONDER'S REPORTS.

XVIII.

GILGAL AND THE PLAINS OF JERICHO.

'AIN EL SULTAN, *December*, 1874.

I AVAIL myself of the first spare day since last I wrote to send a monthly report.

Survey: The map shows our progress under the new arrangements which, by a certain amount of extra work on my own part, I have been able to make, doubling the detail parties by addition of myself and Lance-Corporal Brophy, and also doubling the observation parties, Sergeant Black and Corporal Brophy being accompanied by Mr. Drake, whilst Corporal Armstrong and myself take simultaneous observations at another point. We are thus enabled to reach, and even pass, the average which I had formerly promised. Moving from Bayt 'Atab to Bethlehem, and thence to Mar Saba and our present camp, we have laid in 280 square miles in a month. Lately, however, the weather and other causes have delayed us considerably, but the camp being well and centrally placed we have filled in 180 square miles of its neighbourhood, and the average is still above 250 square miles per month.

The labour of surveying the Zor or lower bed of the Jordan, as well as the land lying immediately north of the Dead Sea, was very great. The mud was so deep that it was impassable for horses, and a great part had to be done on foot. Sergeant Black and I have, however, succeeded in getting it finished at last in a satisfactory manner.

The following plans and surveys must be added to the list of forty-one already sent home:—

1. Plan of Cave Umm el Turraymín, $\frac{1}{240}$.
2. General plan of buildings, Jebel Furaydis (Frank Mountain).
3. Plan of circular building on the Tell J. Furaydis, $\frac{1}{480}$.
4. Plan of lower building, J. Furaydis, $\frac{1}{480}$.
5. Plan of cave at Kharaytún (traditional Adullam).
6. Plan of chapels, Jebel Koruntil, $\frac{1}{240}$.
7. Frescoes in central chapel.
8. Kasr el Yahúd (Double Plan, $\frac{1}{240}$).
9. Kasr el Hajlah (Double Plan, $\frac{1}{240}$).
10. Dayr el Kelt (Double Plan, $\frac{1}{240}$).
11. Bridge near the same. Plan and sections, $\frac{1}{240}$).
12. Castle at Khan Hadhrura, $\frac{1}{240}$.

The fitting of the triangulation, large and well-shaped, with the old one, as tested at the important point of Kurn Sartabeh, is very satisfactory.

The Mar Saba camp produced scarcely anything of interest beyond the discovery of ruins belonging to Crusading vineyards in a desert now without a tree or a drop of water. It was, however, important for its geological indications. The present camp is surrounded with places of the greatest interest, of which I propose to give some account.

The total amount of country surveyed is now over 2,200 square miles, or one-third of Palestine.

ilgal. The determination of this site has always appeared to me the most important and interesting point in this part of the country.

Dr. Robinson, in his earlier travels, says that he was able "to ascertain definitely that no trace of its name or site remains." He would, however, place it in the neighbourhood of the modern Er Riha, in accordance with Josephus's description, "on the east border of Jericho ten stadia from that city and fifty from Jordan." He was, indeed, informed that the name Jiljilia existed in the neighbourhood, but failed to identify its position.

I am indebted to M. Ganneau and to Major Wilson for directing my attention to the subject.* A German traveller (Herr Zschokke) travelling in 1865 speaks of the discovery of a Tell Jiljul, which he fixes by a compass angle to Kasr Hajlah. Yet, although I went to the spot in M. Ganneau's company, we failed to find the place, and it was not till after his return to Jerusalem that, on revisiting the spot, I found the name was still known to a few of the older inhabitants of Er Riha, though not to the Bedouins who now accompany us. I took every precaution in making inquiries, which I put in various forms to three or four persons, and came to the conclusion that the name, though almost lost, still lingered in the memory of a few.

On the north side of the great Wady Kelt (the traditional Brook Cherith), about one and one-third English miles from the tower of the modern Jericho (Eriha), towards the east, is a solitary tamarisk known as the "Shejaret el Ithleh," to which a local tradition points as standing on the site of the "City of Brass."

The tradition of its siege by a great Imam, of the fall of its walls when he had ridden round them, of the destruction of the infidel inhabitants, and of the miracle of the sun standing still over Koruntil at the Sultan's command; all these confused reminiscences of the great events of the life of Joshua and of the siege of Jericho point to a connection which may, indeed, date no further back than early Christian times; or, on the other hand, may be of really valuable antiquity, attaching the site to the history of the Jewish invasion.

There are not, however, any extensive ruins on or near the spot. A

* Herr Zschokke was chaplain to the Austrian Consulate at Jerusalem, and published a pamphlet on the identification of Jiljul with Gilgal, which was printed at Jerusalem in 1865.

pool, choked with soil, scattered stones, hewn but of ordinary size, and a large cemetery of tombs, seemingly Arab, though not strictly directed to the Ka'abah, were all we at first observed. On revisiting the place I found that the name Birket Jiljulieh undoubtedly applies to the pool in question, situate about 150 yards south-east of the tree, built with walls, some 2 feet 6 inches thick, of rolled pebbles, 6 to 18 inches in diameter, well packed. No cement is visible. The dimensions of the Birket are about forty paces by thirty.

The remains which will, however, prove perhaps of greatest interest are situate south-east and east of this point, being a number of small mounds, seemingly artificial, and known as the Tellayla't Jiljulieh. There must be about a dozen of them within a square mile, eight or ten feet diameter, and not more than three or four feet high. They are said to be very ancient, and remains of the City of Brass. The angle shows that it was to one of these that Herr Zschokke obtained the name Tell Jiljúl. I hope again to visit the spot and open one of the mounds, making a sketch and special plan of the site at the same time. It may seem bold to propose that these mounds are traces of the permanent Israelite camp on the spot, yet we know that nothing in Palestine is more ancient than are such earthworks.

It might be objected that perhaps the name is only the lingering remembrance of a Crusading or early Christian site for Gilgal, the tradition of a tradition, but the Crusading site seems to have been placed far south at Kasr Hajlah; and not unnaturally so, for at 'Ain Hajlah exists the only spring of fresh water in the plains of Jericho, and the road from the ford of El Henu to Er Riha passes close by. Even in earlier times Arculphus mentions the church of Galgalis (A.D. 700) as five miles from Jericho, evidently referring to the same site. It is, however, only fair to notice that Willibald (721—27) places it five miles from the Jordan; from it he went to Jericho, seven miles from Jordan. This would apply to the site of Jiljulieh at El Ithleh, but it would also, though perhaps less easily, apply to Kasr Hajlah, which is indicated by the earlier author, unless a corruption be thought to have crept into his text.

The long time during which the camp at Gilgal was maintained points clearly to its having been well supplied with water. There was also perhaps a city on the same site, although it does not seem by any means certain that this spot was the Gilgal visited by Samuel in his yearly round, which should rather be sought in the mountains; perhaps at the modern Jiljilia, situate south of Selfit and north of Attara. In any case it becomes, as the early traditions fully recognised, a point of great importance to find a water-supply sufficient for a large host.

On visiting Birket Jiljulieh to-day I found a rapid, though muddy, stream flowing right through it. This is generally diverted into other channels for the irrigation of the gardens of Jericho; but the very existence of a birket shows that the site was once well supplied with water, the most natural source for which would be the 'Ain el Sultan.

Jiljulieh is on the direct road from the upper ford at Kasr el Yahud (St. John on Jordan), about four and a half miles from this point, and one and one-third from Er Riha. The latter distance is exactly that given by Josephus from Jericho, and reading thirty for fifty (a very easy clerical error in the Greek) we get the exact distance from Jordan also correctly. The whole plain is only about fifty stadia broad, and thus the present reading will hardly allow a position for Jericho in the plain.

The interest of the site is great, not only for its own associations, but as showing the ford by which the Israelites would have prepared to cross the Jordan. Like many other of the sites which date from so remote an antiquity, in a country subject to continual inroads and devastation, there must naturally be a certain amount of doubt or difficulty attached to its identification, but it seems certain that no site previously fixed upon comes so near to the fulfilment of all requisites of the case.

in el ltan.

Difficult as it seems to be to fix the site of the later cities of Jewish, Roman, and Byzantine times, there is happily but little doubt as to the position of the Jericho destroyed by Joshua. The "Sultan's Spring," or Fountain of Elisha, is indeed the only natural site for a city in the whole country surrounding it. Three fine springs are found within but a little distance of one another, while the rest of the plain can show but one, and that far less considerable. Nothing, indeed, but the curse on the site and the terror inspired by the subsequent fulfilment of that curse could account for the displacement of the city. The flight of the spies to the hills points to the same position. From modern Jericho flight in any direction would be equally dangerous, but from 'Ain el Sultan, a deep ravine covered with bushes of the Zakkum and Spina Christi, and filled with a jungle of cane, leads to 'Ain Duk (the ancient Doch or Dagon), at the foot of the cliff of Koruntil, amongst whose caves and rocky precipices the two Israelites, flying to "the mountains," might lie hid in safety.

The ruin at the spring itself seems to be that of a small Roman temple, such as is often found at springheads. Other foundations farther north contain capitals and shafts seemingly Byzantine. In the direction of Er Riha, foundations, low mounds, channels for water, and portions of roads hidden in the thorny copse which here covers the plain, seem all to point to the former existence of a great town.

Still farther south, near Wady Kelt, two large mounds or tells command the road as it descends the narrow pass from Bayt Jabr. These have been considered as remains of Roman Jericho; pieces of wall and, perhaps, of an aqueduct, with the *opus reticulatum* of its masonry, seem to confirm this theory. Close by is the fine reservoir, fed by aqueducts, known as the Birket Musa, measuring about 190 × 160 yards.

There is a very large number of tells in the neighbourhood, all of the most important having been examined and excavated by Captain Warren. Of these Tell el 'Ain el Samarát, Abu Zelef, Abu el Hindi and el Aräis, with the Tullul abu el Alayj are true tells, artificial mounds with a central building of unburnt brick. Tell Dayr Ghana'm, el Jurn,

el Mutlub, Derb el Habaysh, el Kus, el Mefuríyeh and Moghyfir, with others still less important, are but heaps of *débris* formed by ruins of various date.

The Plain

Of our visits to the Hajar el Esbah, to Gumran, and 'Ain Feshkah, I have nothing myself to relate. Nothing is more striking, however, than the general aspect of the country we have thus passed over. The broad plain, bounded east and west by the steep rocky ranges, at whose feet lie the low marl hillocks of a former geological sea; the green lawns of grass leading to the lower valley, where, in the midst of a track of thick white mud, the Jordan flows in a crooked milky stream, through jungles of cane and tamarisk,—are all equally unlike the general scenery of Palestine. Round Elijah's fountain a tangled wood of Zakkûm, Spina Christi, and near the water an occasional castor-oil plant, spreads out to Jericho. The yellow berries of the deadly solanum appear everywhere. The chorus of birds and the flow of water are sounds equally unusual and charming in the stony wildernesses of the Holy Land.

The palm groves of Jericho have disappeared since the eighth century. A solitary survivor grows close to the tower of Er Riha, and in the valley north of Kasr el Hajlah I met with another clump. When the copses of the fountain are left behind, and the first descent is made into the flat mud valley below the half-consolidated marl cliffs at Kasr el Hajlah, then we are at once reminded of Josephus's expression, that the Jordan flowed "through a wilderness." The views of the lake—with its shining, oily surface, its salt and sulphurous springs, its brown precipices, with the fallen blocks at their feet, its white drift logs, crusted with salt, brought down by the freshets in the river, and now stranded along the crisp, shingly beach—are perhaps even more striking; whilst the soft shadows and rosy suffused light in early morning, or at sunset, make the trans-Jordanic ranges all an artist could desire to study.

The Cities of the Plai

Were it not that negative information is, next to positive, the most interesting and useful, I should scarcely have touched on this subject, but having carefully examined in person the whole tract from Jordan mouth to the Ras Feshkah, I do not hesitate to say that, if the cities of the plain were within this area, all trace of them has utterly disappeared. The ruins, which have been described in language not sufficiently moderate for the cause of truth, at Gumran and at Rijm el Bahr, I have visited. The former are probably late; the heaps of unhewn stone at the latter (which seems to have been at one time the traditional site of the Pillar of Salt, judging from an expression of Maundrel) are, I think, unquestionably natural. A curious artificial tell—Tell el Rashidújeh, situate near the Jordan mouth—is the only evidence of man's work I could find on that side. It is strewn with ancient pottery, iron coloured and almost iron in hardness. It seems to me certain that the gradual rise of the level of the plain, caused by the constant washing down of the soft marls from the western hills, would effectually cover over any such ruins did they ever exist below the surface. The tract, however, presents literally nothing beyond a flat expanse of semi-consolidated mud.

Ash el Ghorab.

I am tempted here to mention a curious possible identification of this point, though perhaps it will not stand criticism. The hill in question is a sharp conical peak, its name signifying, "The Raven's Nest." Two miles north-west of this is a wady and mound, known as the Tuwayl el Diab. Here, then, we have the two famous Midianite leaders' names—Oreb, the Raven; and Zeeb, the Wolf—in connection, reminding us of the passage (Judges vii. 25) relating that the men of Ephraim "slew Oreb on the rock Oreb, and Zeeb at the winepress of Zeeb." There is nothing in the Bible or Josephus to show that these places were east of Jordan, and it is quite possible that the kings, flying southward to Midian, sought to cross by the fords near Jericho, which had, however, been already seized by their enemies. The only difficulty is in the subsequent passage by Gideon at Succoth higher up. The peak is most remarkable, and would be well fitted for a public execution.

There is another point which might perhaps confirm this idea. Elijah, living by Cherith, was supported, as some suppose, by a tribe of Arabs living at an Oreb, or having that name as an appellation. The proximity of the 'Ash el Ghorab to Wady Kelt, the traditional Cherith, is interesting in connection with such a supposition, and it has been thought that this Oreb might be identical with the rock Oreb in the history of Gideon. I feel, however, that the suggestion is one not to be put forward as more than a possible one.

Convents.

The great events of which the Plain of Jericho had in early times been the scene, together with its traditional connection with our Lord's temptation, and actual interest with regard to his baptism, and other events, attracted the Christians of a very early age to this part of the country. Hence the precipices of Koruntil were burrowed with hermit's caves and small chapels, already described by Dr. Tristram, who seems amongst the earliest explorers. We were engaged for a morning in visiting those of most interest, planning the chapels and sketching the old and blackened frescoes on their walls. From Justinian's time the plain began to be covered with monastic edifices; the splendid cistern at Kasr el Yahud (St. John on Jordan), mentioned by Procopius as the work of this emperor, is still visible, in an almost perfect condition. The grand aqueduct from the 'Ain el Sultan to it is no doubt of the same date. The cistern is thirty feet deep, and is supported on rows of piers. The aqueduct is merely a long mound, showing hardly a trace of the channel, but running straight as possible through the copse over the flat plain between the mud mounds, until disappearing close to the convent.

The convent itself was destroyed and rebuilt in the twelfth century, to which date, in all probability, the ruins I have planned belong. The most remarkable point about the building is the use of an apparently artificial stone, containing flints and fragments of harder stone. The chapel is subterranean; the outer stones are drafted; fragments of tesselated pavement remain, and some inscriptions, or graphitæ, carved on

the walls. This famous establishment, with the small chapel on the banks of Jordan belonging to it, are mentioned by almost every traveller of mediæval times, and the "fair church of St. John the Baptist" was still standing when visited by Sir John Maundeville in 1322, but ruined before the year 1697.

In the fifth century there was another convent of St. Panteleemon in the plain, and in the twelfth the destruction of one of St. Gerasmius, near the Jordan, is mentioned. At this period of revival the greater number of these constructions were rebuilt, including the convents of St. Calamon and St. Chrysostom.

It does not appear that either of these names applied to the Kasr el Hajlah, which, however, no doubt dates from the same century. The ruins of this fine old religious fortress are better preserved than those of Kasr el Yahud, and the plan occupied nearly two days, having never, I believe, been previously taken. Though much shaken by earthquake, its vaults are entire. The apse of the large chapel remains, and the whole of the smaller, including the octagonal drum supporting its dome. The surrounding walls are entire, except on the north. The frescoes are much defaced, almost every inscription and all the faces being purposely erased. A certain limit is given to the antiquity of the building by the occurrence of the name of John Eleemon, Patriarch of Jerusalem in 630, attached to a figure. Crusading graphitæ —the names "Piquet" and Petre de —— le Senchal—are scratched deeply, as though with a dagger, on the haunch of an arch. Tesselated pavement is found in fragments. The kitchen is entire, with its row of little ovens. Other cells, with a subterranean chapel, are covered with crosses and religious signs. The most curious frescoes are those representing saints receiving the white resurrection robe from attendant angels. They are fresher in colour and no doubt later than those of Koruntil.

Tell Moghyfir, the Gilgal of some authors, is the site of another such convent, now entirely destroyed. Scattered stones, with fragments of frescoes and Greek letters, painted pieces of tesselated pavement, a small cistern (well lined), and ruins of aqueduct channels leading to the spot, are all that remains. It seems probable that we have here the site of the convent of St. Eustochium, mentioned by Willibald in 721 as in the middle of the plain, between Jericho and Jerusalem, a description applying perfectly if he travelled by the Mar Saba route to the capital.

Kh. el Mifjar, north of 'Ain el Sultan, shows ruins excavated by Captain Warren, who found the apse of a chapel pointing south (perhaps the transept of a great church), remains of houses, and a chamber with frescoes; these have now disappeared. The site covers about 300 yards square, and is evidently that of an important establishment.

Yet another convent is to be found in the hills overhanging the north side of Wady Kelt, and a small rough chapel in Wady Dubbar marks the site of Dwyr el Mukelik. Thus we have five existing ruins, without

counting the church mentioned by Sir John Maundeville, and still remaining on the summit of Koruntil, whilst historically we know of the previous existence of no less than seven, of which, however, only three are identified.

Dayr Wady Kelt merits a more particular description. Like every other monastery in the hills, it is hung on a precipice. It consists of a series of cells, and a hall supported on vaults, through which lies the entrance. The chapel, perched close to the rock, is not oriented, being in a line of 49 degs. M., but the east window, beside the apse, is so turned as to bear at an angle 90 degs. M. The evident reason of this is the direction of the rock scarp. The rest of the building is not in the same line as the chapel. There are at least three dates discoverable, as two layers of frescoes cover the wall, whilst the inscriptions of the newest are covered in part by the piers supporting the ribs of the roof. The chapel is built of dressed stones, whilst the cells and vaults are of masonry roughly squared. This part bears every sign of twelfth century work. Perhaps the little side chapel, with rock-cut chamber, and the vault containing ancient bones, to which a corridor covered with frescoes representing the Last Judgment leads, is the oldest part of the building. Numerous caves, now inaccessible, are visible in the face of the cliff, which for a distance of eighty feet is covered with frescoes, now almost entirely defaced. One of these cells has at its entrance a heavy iron bar placed vertically, no doubt originally to support a rope or ladder. Like the upper chambers at Koruntil, this is probably a funeral vault.

A badly cut inscription in Arabic and barbarous Greek, over the more modern part of the door, commemorates a restoration by a certain Ibrahím and his brothers.

queducts. The examination of the very complicated system of aqueducts which are connected with the old irrigation of the plain, formed one of our principal investigations. I have had a separate plan made of them, and will endeavour to explain their arrangement. There are in all six springs from which the channels are fed, and twelve aqueducts. The springs are 'Ain el Awjeh, 'Ain Nuwaymeh, 'Ain Dúk, 'Ain Kelt, 'Ain Farah, and 'Ain el Sultan. From the first of these, situate about eight miles north of Er Riha, a cemented channel follows the course of the Wady el Awjeh on the south side. On gaining the plain it crosses the valley, and runs away north, having no less than five branches running about a mile from it at right angles, at intervals of a quarter to half a mile apart. There is no doubt that this is simply intended for irrigation. One branch leads to a mill. A second and far more important branch leaves the first aqueduct at about one and a half miles from its source. It winds away south in a very devious course for three and a half miles, when it reaches the two springs of 'Ain Dúk and 'Ain Nuwaymeh, situate only a few yards apart. It crosses the valley on a curious bridge of many arches, all pointed, and apparently late or modern in date. From this point the aqueduct inclines eastward and follows a course equally undulating for upwards of four direct miles,

passing through various cisterns by Kh. el Mifjar, and over another bridge with pointed arches, having a well cut cross on the haunch of one of the arches. A shorter aqueduct from 'Ain el Sultan, joins this at Khirbet el Mifjar, and has pipes for the water channel instead of the cemented channel of the other. This devious course terminates at length at a birket called Heydar, a cemented cistern, the total length from 'Ain el Awjeh to this point being over eight miles.

We next turn to the aqueduct from 'Ain Dúk, which is there joined to the last. It feeds the Tawahin el Sukkar, or Crusading Sugar Mills, and crossing Wady Kelt by a bridge now broken, terminates in the same ruins, including a birket not far east of Birket Musa. A fourth aqueduct branches from No. 2 (the long one) just before the latter reaches 'Ain Dúk, and runs east to the plain. I feel but little hesitation in attributing these aqueducts, with their branches, to Crusading times, with probable subsequent restoration by Moslem workmen.

We have next to consider no less than five aqueducts which follow the course of Wady Kelt, three from 'Ain Kelt and two from 'Ain Farah. A single channel runs from the former spring, crossing the tributary wadies by small bridges, and showing a cemented channel. Within a quarter of a mile east of Dayr el Kelt, it reaches a fine bridge placed at right angles to its course. This structure, now broken, reaches a height of over 60ft. above the bottom of the ravine. But the aqueduct is at a level nearly 100ft. higher, and is boldly brought down a slide of about half over the face of the rock, and enters the channel of the bridge on a curve. At the first, or north buttress, there seems to have been a shaft, and part of the water descends to a still lower level, and follows the north side of the wady, passing beneath the convent. The remainder crosses by the bridge, which again turns sharply at right angles, and another shaft allows part of the current to descend some 30ft., separating into two aqueducts at different levels. Thus from this remarkable bridge we have no less than three channels to follow, without counting the branch which passes above Dayr el Kelt at the original level of the single channel, and thus supplies the convent with water. The fact that the water has descended the great shoot, is shown by the sedimentary deposits found upon it. The sharp turns were no doubt intended to break the force of the fall, but must have severely strained the bridge by the unequal pressure so produced. The good masonry, round arches, and cement filled with wood ashes, which are remarkable in its structure, seem to point to its having been an early Christian work. I need scarcely say that we carefully measured and examined it throughout.

To follow the northern aqueduct—it continues to the bottom of the pass, and then turning north, terminates near the Sugar Mills. It has a cemented channel in which pipes are laid.

The two southern courses flow parallel to the mouth of the pass, where the lower terminates in a birket, and the upper disappears. They are structural throughout, and opposite Dayr el Kelt there is a fine wall

of well-cut masonry, on the top of which the upper aqueduct runs, whilst a channel for the lower exists in its thickness below, the wall being built up against the cliff, which was too precipitous to afford a channel.

The date of the next two aqueducts is possibly earlier. Side by side they run from 'Ain Farah, following the south side of Wady Kelt considerably above the last pair. At one point they cross and recross, and in many places they are tunnelled. One of the bridges, a solid and massive structure, placed to carry the high level, at a point where the low level, by a bend, is able to cross without, is remarkable for its rubble masonry pointed with dressed ashlar, for its rough but pointed arches, and for a vault or cistern probably of Crusading date. A second vault, known as Bayt Jubr el Fokani exists lower down, and here the aqueducts disappear. They run seemingly in tunnels to Bayt Jubr el Tahtáni, a small fort commanding the opening of the pass, and of Crusading date. Here the upper channel descends by a rapid shoot, and filling the birket immediately south of the fort, runs on to the great Birket Musa, which no doubt it was mainly intended to supply. The course of the lower channel, which is cemented without pipes, is not so easily made out, and it seems more than probable that the two unite at the tunnel and form one stream.

Only three more aqueducts remain to trace, which are fed by the 'Ain el Sultan. No. 10 crossing Wady Kelt by a bridge still perfect, with pointed arches (evidently a restoration), is traceable into the neighbourhood of Tell Moghyfir, which it was doubtless intended to supply. Here it is lost, and careful search makes me feel certain that it went no farther south. No 11 is a fragment also in the neighbourhood of Tell Moghyfir, seeming from its direction to have branched out of No. 12, the great aqueduct from 'Ain el Sultan to Kasr el Yahúd (a distance of six miles).

I have not been able to find any traces of cultivation farther south than Tell Moghyfir, or any aqueduct to Kasr el Hajlah, which must have depended for its water-supply on the great rain-water cistern, and on the neighbouring spring of 'Ain Hajlah.

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Our best thanks are due to Mr. W. K. Green, the British representative at Damascus, for his kindness in the instruction of Corporal Armstrong and of myself in the art of bird-stuffing. We now find the full advantage of the acquisition on entering a region interesting as is the Jordan Valley. In a little over two months the collection has mounted up to nearly one hundred specimens. The large majority have been shot and stuffed by Corporal Armstrong, who is an enthusiastic collector. Occasionally I have been able to lend a hand when the number of birds was too great, or other work less pressing. Among the best specimens are the kingfishers, especially the gorgeous Smyrnian species in blue, chocolate, and white. Tristram's Grackle and the Passer Moabiticus, we have also obtained, with eagle owls and the famous sunbirds of Jericho. Bulbuls, the hopping thrush, doves, partridges, and many species of wader, desert, and Persian larks,

with a few sea birds obtained in our journey down the coast, may be added. The collection promises to be a good one, and will interest equally the naturalist and the biblical student.

Geology. We are now in the midst of that region in which the whole interest of Syrian geology centres. Having studied carefully the geology of the watershed and west plains, I am now endeavouring to connect these observations with others which shall point out the time geologically of the depression of the Jordan Valley. To write decisively would be premature; but the consistency of the old and new observations is instructive and encouraging.

The following succession of strata is observable throughout Palestine:—

Tertiary.	1. Nummulitic and Oolitic limestones of the Lower Eocene period, as at Nablus.
Cretaceous.	2. Soft chalk with large flints, as in Galilee. 3. White marl with flint bands, as at Nablus. 4. Hard white basebed with flints and fossils, as at Carmel.
Jurassic.	5. Compact limestone, with a few flints and fossils, as at Jerusalem. Dolomitic beds.

An unconformity is distinctly traceable between the two last groups in many sections. The Nubian grit underlies the dolomite, but does not appear in Palestine.

The numerous observations of dip and strike, with the levels and sections which I have collected, will, I feel sure, lead to a very definite theory on the formation of the Dead Sea and Jordan Valley; but it would be hasty and unwise to publish these notes before they are complete. That a great lake or sea of still water existed in the neighbourhood of the Dead Sea, but at a much higher level, I hope to make out clearly. At present at least three distinct levels are traceable:

1. The level of the Ghor, or mud valley, through which the Jordan runs.

2. The level of the plain of Jericho, consisting of soft white semi-consolidated waves, with salt and sulphur, evidently deposited in still water, with the exception of the later formations in the valley beds.

3. The level of the coloured marls of Nebi Musa, which are unconformable with the more ancient white cretaceous marls. The basin between Koruntil and Konaytra, formed by the dip of the older strata, is filled up with these deposits, and corresponds to a similar basin on the east of Jordan. The lake at this period would therefore have stretched to the feet of the main chain.

Medyeh. The Talmudical writers speak of a "long journey," and define it as being as far as from Jerusalem to Modin, or beyond.

Maimonides explains this as meaning fifteen miles. This is just the distance from El Medyeh to Jerusalem, and the Roman mile, if that is intended, only differs slightly from the English.

XIX.

Excursions from Bludan.

Jerusalem, *Jan.* 7, 1874.

The exceptionally stormy year which (now that we have recovered from the severe attack of fever) still keeps us within doors at Jerusalem, leaves me time to fulfil the wishes of the Committee in forwarding a short account of some excursions made during our stay at Bludan.

k Wady rada.

The first of these was a visit to Súk Wady Barada, a site of considerable interest, being, as it is with great reason supposed, that of the capital of Abilene, mentioned by St. Luke (iii. 1) as the tetrarchate of Lysanias, son of Ptolemy and grandson of Mennæus king of Chalcis, about B.C. 60. The tablet, twice repeated beside the Roman road, records its reconstruction by the Emperors Marcus Aurelius and Lucius Verus, at the expense of the inhabitants of Abilene. The name Abila, applicable to the capital itself, is supposed to linger in the Kabr Abíl, or tomb of Abel, a huge sunken birket 30ft. in length on the heights above.

Súk Wady Barada is one of the most picturesque sites in this part of Syria. Travelling from Damascus along a desolate expanse of flat stony soil known as El Sahrah, we came suddenly to the feet of the precipitous chain of the Antilebanon, and entered a fine gorge overhung with craggy cliffs. Deep down in this the Barada (ancient Arbana) has worn its bed hidden by the thick growth of tall poplars and flowering shrubs, through which the refreshing sound of its brawling water strikes the ear. The steep high banks are formed of a sort of conglomerate, with a soft white matrix, in which the prints of leaves, branches, and twigs brought down and embedded by the river action, are most delicately preserved. The great depth of this formation, evidently marking the gradual deepening of the gorge by the powerful action of the rapid stream, together with the indications of date given by the species of the leaves, would enable a geologist to measure approximately the rate at which the water bores downwards. The modern village, watered also by streams which run from the hillsides, lies low down among the poplars. The extensive use of wood in its construction, its flat mud roofs projecting over verandahs which surround the houses, give an almost Swiss appearance to the hamlet, contrasting forcibly with the bald, comfortless appearance of the villages of Palestine set among the stony mountains, treeless and unwatered.

On the north side of the river, below the precipices, lies the necropolis of the ancient town. Higher up, the stream turns sharply round in the very narrowest part of the gorge, and falling by a succession of small cascades, each with a deep pool beneath, it passes under a modern single arch. Above this point the course is still between

poplar beds, but the gorge opens until the long plain of Zebedany is reached, where at the foot of a craggy ridge the Barada springs up full-grown in a blue pool surrounded with rushes and extending to an unknown depth.

Sûk Wady Barada is a well-known site, and the history of its capture by the Saracens in 634 A.D., during the annual fair, is supposed to be the origin of the modern name, "The fair of Wady Barada."

I am not, however, aware that the ruins have ever been systematically studied, although several inscriptions have been obtained from them. We executed a sketch survey of the site, and took plans of over a dozen tombs, examining about twenty. They are of great interest as forming a clue to the date of other tombs of similar construction, and thus giving a basis in the comparison of the great number of specimens we have already collected. The inscriptions which we obtained not already known have been communicated by Mr. Wright to the Fund; they are all in Greek, and without exception tombstones. One found in place consists of four tablets over a sunken tomb; three are inscribed, but much defaced. The name Archelaus as a patronymic occurs in two: a column fallen into the stream beneath is inscribed at the top and near the base, the latter giving ο λουκιος υιος εθηκεν. The remainder, numbering six in all, some very well preserved, were lying loose in various places near the town.

The Roman road with its tablets, the aqueduct beneath, part rock-cut, part built with large slabs against the cliffs, the façades with pediments and figures much defaced, are too well known to require description. We noticed a great number of fine stones in the village itself, and the remains apparently of a temple, now transformed into a school; it seemed doubtful, however, how much of the material was *in situ* and not taken from another site. North of the road, and east of the village, a wall with fragments of cornice and pillars indicates the position of another classical building.

Descending the stream still farther, and crossing by a most picturesque bridge, we reach the place of another small temple, the best preserved ruin in the neighbourhood. The eastern and southern walls are easily traceable, and the spot might repay excavation. I took measurements of the pillars and cornices which appear fallen in confusion. They are bold and massive in character and formed of large blocks. There are several mounds in the vicinity which no doubt mark the sites of other buildings, giving the idea that in Roman times the mouth of the gorge was occupied by a large and important town.

Our second expedition was to Baalbek, where we remained a day, returning on the third. The object of this was to enable me to send in a report on the present precarious condition of the ruins, which has already appeared in print. The discovery which we made, but which requires further examination, of a pillar-shaft built into the foundations exactly beneath the famous trilithon, cannot fail to be considered of the very greatest importance.

Circumstances considerably delayed our projected visit to Hermon, and it was not till after a shower or two had fallen that the atmosphere became sufficiently clear to allow of our attempting an expedition intended for the observation of very long distances. At length, however, we started; Mr. Green, Her Britannic Majesty's representative at Damascus, came with us, and Mr. Wright, accompanied by Corporal Armstrong, was to join us at Rukhleh. The first day we slept at Rashayah, an important town three hours north of the summit; the second we passed on the top itself; the third at Kala'at el Jindel; and on the 11th September we returned by the eastern slopes and through the gorge of the Barada to Bludan, a march of nine hours for the horses and fourteen for the mules, including the stoppages.

We passed, in the first instance, by the fine ruin of Dayr el Ash'ayir, which has been visited and described by Captain Warren. The walls are standing to the height of the capitals, which are Ionic, with a Greek fret beneath the volutes. There are vaults in the stylobate which are at present inhabited. Anxious, however, to reach Rukhleh at the appointed time, we did not even dismount at this place.

The road ascends a steep narrow wady winding between huge boulders of rock. We here missed our proper path and entirely lost Corporal Brophy, who subsequently met the natives sent to look for him. Some charcoal-burners brought us back to a little plain from which a steep track leads to one of the ridges. Here we found another great valley running eastwards, with the village on its southern slopes, whilst beyond towered the steep sides of Hermon with the knife-like ridge which culminates in the principal summit.

Rukhleh also has been visited by Captain Warren, and I only add such notes as are supplemental to his. There are four principal buildings. The upper eastern temple, the upper western temple, the lower northern temple, and a building called El Burg north of the last upon a high point of rock. Of these his notes are principally confined to the second. (See *Quarterly*, January, 1870.)

There are several Greek inscriptions lying in the indistinguishable ruins of the higher eastern temple. Of these we copied two, one on a pillar, of which a copy has already appeared (*Quarterly*, March, 1870). The transcription, however, resulting from the joint efforts of Mr. Green, Mr. Wright, and myself, is more perfect, although it is extremely difficult to see the letters under the ordinary light. A sort of cartouche surrounds the central portion of the inscription, which seems nevertheless to read straight across. It is most interesting as referring to a certain Epiarch of Abila, whose name might perhaps be made out by a copy taken at night with a lamp; it refers to the guardians of the temple, and a certain Bernice, as having done something (probably in restoration or adornment of the temple) at their own expense; it also contains a date.

The second inscription, on a large stone, was more rapidly copied, and would repay the trouble of a squeeze. It commences, θεας

λε(υ)κοθεαω, and the words ἀντοις ἀργυρια ἀναλωσαντ··· ὑπερ της θυρας are distinctly legible in one part. There are in all eight lines, the longest containing twenty-two letters: the ἱεροταμιαι, or guardians of the temple, are again mentioned in it. I am not aware that it has been previously made public.

The second building is farther west, about the same height, but hidden between houses which are on the level of the vaults in the stylobate. The roof of a house covers up the eastern end, but there is no doubt that this was a temple also. Its extreme width is 24ft. 3in., and the height of the stylobate, a fine piece of work, the profile of which I have carefully measured, is 5ft. 7in. It consists of very large blocks of stone. The building is divided by a cross wall at a distance of 22ft. from its east end, and the door of this was surmounted by a massive lintel of bold mouldings, which I also measured. The most curious point in the structure is the existence of an apse at the *western* end having a good hemispherical dome of small well-cut masonry. There is no special sign of this being a late addition, as although the ashlar is smaller (which is commonly the case in Roman buildings in Palestine), the stone seems to be of the same character.

This building is locally called Kala'at el Melek, or the King's Castle. An inscription on a tablet upon a small pillar is here built vertically into a wall, so that only half is visible. It was copied by Captain Warren, but we add a few letters to his. It is well preserved, and should be taken out, when the whole would be legible.

The third building is the famous temple with the head of Baal in its wall. This has been described many times, and especially by Captain Warren. Its dimensions are 56ft. from north to south, and 82ft. to the line of the apse, interior measurements. The bearing we made to be 120 degrees, but Captain Warren 127 degrees. It has been said that the apse at the eastern end has been added at a later period, but I should feel inclined to go even further, and consider that hardly a stone in the building is *in situ*, and that from the present dimensions we cannot judge without excavation of those of the temple. The courses of the south wall, of which I took a careful sketch, are extremely irregular; a portion of a cornice is built in at the east end, then comes the slab 5ft. by 6ft., the height of two courses, on which is the head of Baal, of fine classic outline, but much defaced. It is surrounded with a border of honeysuckle pattern. Next to this two courses—the upper 3ft. 2in. in height, the lower 1ft. 10in., the upper of two blocks 5ft. 1in. and 6ft. 1in., the lower of six stones in the same length. A stone 4ft. long follows in the upper course, and then a succession of much smaller masonry in five courses, reaching to the fine sculpture of an eagle, which resembles the Roman eagle on the soffit of the great lintel at Baalbek.

In the western wall the courses vary also considerably; the jambs of the door seem very probably to have been pieces of a cornice. In the north-west corner a bit of cornice is built in horizontally, at the height

of the lintel of the door. The ground here, either from the natural slope or from the accumulation of rubbish, reaches up to this fragment.

The northern wall is almost entirely of small stones. The apse courses differ considerably in height, and on the outside various niches are built into the wall in a most irregular fashion. Thus no wall of the building can be pointed out as probably remaining intact from the earlier times. The church was divided into a nave and two aisles, the latter being 16ft. wide. There were two rows of five columns each, the two attached to the corners of the apse being probably a trifle larger; the average diameter is 3ft. and the height 22ft. 6in., including base and capital. The latter are of Ionic order. Of all these details I have carefully measured sketches. There appear also to have been two rows of pilasters attached to the outer walls, also of Ionic character, and having a fret similar to that at Dayr el Ash'ayer below the volute. Above these, both inside and out, was a cornice, and a plain architrave connected the columns. Of the roof, however, there are no indications. The door in the west wall was not central, but communicated with the southern aisle. There was also a smaller door on the north, but whether any on the south appears to be extremely problematical.

Between this ruin and the former there are many fragments of cornices, pillars, and niches, a large birket now dry, and a deep funnel-shaped well with a flight of steps. Just opposite the modern Druse village are ruins of houses which we did not examine. There are two illegible inscriptions in Greek, one on the east wall, the other towards the south-west corner, inside the church. South of the village is a regular cemetery of rock-sunk tombs, and a cave with two compartments containing loculi parallel to the sides.

There only remains one building to describe in Rukhleh, and this is called El Burj—*the tower*. It is on a high knoll north of the church, and presents a platform of rock about 10ft. high and 12 by 15 paces area. A building on a low stylobate, with large well-cut stones, showing no traces of mortar or of drafting, stood on the platform. On the east is a lower building, six paces broad, which seems to have contained rough columns supporting the roof.

There can be no doubt that this village was once an important town. The occurrence of the name of Abila in two of its inscriptions is curious. It would well repay further investigation and excavation when visited by our American colleagues.

Leaving Rukhleh late in the afternoon, we pursued a path more rocky, it seemed to me, than any I had as yet seen in Syria; after passing a narrow ridge we began descending a long, narrow valley, at the end of which the Druse village of Kefr Kûk stood above broad slopes of vineyards, brilliant apple-green in colour, and lighted by the setting sun. Below, on our right, was the curious plain which in winter becomes a lake. Some few days after heavy rain a roaring noise is heard beneath the ground, and a stream issues from a cavern,

quickly submerging the whole extent of flat ground lying between steep mountain ridges.

After sunset we reached Aiha, where the remains of a temple are visible, but as darkness came on we did not stop, but hurried on to the great town of Rashaya, placed on two low hills facing one another, and filling the low ground between them. Here the kaimakam, on a prancing steed, hurried out to welcome the English consul's party. The infantry of the garrison, four soldiers and a sergeant, advanced in Indian file, turned into line, and presented arms. The irregular cavalry rode madly about over one another, and finally one of their number fell over his horse's head. At last all our calvacade was jammed in a narrow street, where the horses of the English party began to kick out, and the kaimakam, having thus fulfilled his duty, speedily retired.

Next morning a great deputation waited on Mr. Green. The kaimakam, the Druse shaykh, the chief Greek priest, and the Protestant schoolmaster, came amicably together, surrounded by their admirers and followers. This audience having been brought to a close and return visits paid, we commenced the ascent of the mountain, a long, steep slope of small loose shingle most fatiguing to the horses.

Ascent of Hermon.

Our camp was pitched in a sheltered hollow, but we experienced a difficulty rarely felt, of the want of water. Not a vestige of snow was to be found on any part of the mountain, and we were obliged to send the animals down again to the 'Ain Jerníyeh, a spring one and a-half hours from the summit on the western slope. We were engaged till after sunset in taking observations, and after dark we fired the surrounding patches of a prickly shrub, which burns for a very considerable time, thus announcing our safe arrival to the ladies at Bludan, whose return watchfire we, however, unfortunately missed seeing. The night was extremely cold, in spite of our wraps. The non-commissioned officers remained up all night, taking observations for latitude. In the morning we rose before sunrise, and the day being fairly clear we obtained some good observations, especially a line to Carmel, which has thus been observed both ways. Safet, Tiberias, and many of the ruins in the northern district of our Survey, kindly picked out for us by Mr. Wright, were well seen. We took a few shots into Lieut. Steever's country, and angles to all the villages visible on the slopes of the mountain. There is a district on the south and south-east of the summit which has, I believe, never been explored, and which cannot fail to contain many ruins of interest.

My next care was to obtain a careful survey of the summit of Hermon, and a plan of the temple, intended to supplement that of Captain Warren. The top of the mountain may be described as consisting of three peaks, of which two are approximately north and south, and of almost equal height, being joined by a flat plateau depressed in the middle. The third peak to the west is considerably lower, and divided by a valley-head from the former.

The name of this third peak is El Mutabkhiyát, which means, I am informed, the "place of cooking." The plateau is called El Dar, the northern peak Káwasr el Dar. The southern is that on which the temple is built, for which our informant (an old goatherd, who had lived many years on the mountain) gave the name of Kasr el Shabíb. The name Kasr el Antar is incorrect, referring to another building. He denied that the name Kasr Nimrúd, given by Captain Burton, was correct; and I am inclined to believe it is applicable rather to the building at Kalaat el Jindel, which I shall describe later. The building itself is a small temple on the southern side of a block of rock which is surrounded by an oval of well-dressed stones. On the top of the block is a rectangular sunken trench or birket, and close to it a round shaft, not deep, unless it is filled up, and supposed, as Mr. Wright informed me, to have been the flue of an altar. The surrounding wall seems to me never to have been more than a dwarf wall. A great quantity of ashes is still observable on the west, without its boundary. There does not appear to me ever to have been any outer enclosure. There is, however, south of the temple, a retaining wall of rough stones, evidently intended to bank up the earth at the head of a small valley which starts on this side. The stones of the temple wall are drafted, and one measured 4ft. 4in. by 2ft. by 2ft. 8in., with a face smooth-dressed and a draft ½in. deep, 6in. wide one side of the stone, 3½in. on the other. A fragment of a very simple cornice we also measured. A Greek inscription is said to be still lying on the spot, but we searched for it in vain.

The cave upon the plateau I also entered and measured; it is rough in shape, 15ft. 6in. by 24ft. 6in. in dimensions; the roof is partly supported by a rough rock-cut pillar. The height varies from 7ft. to 8ft. It faces very nearly east. A rock-cut stair of three steps leads down to it, and a small lintel was thrown across this outer entrance. Above the cave the rock is cut down, leaving a rectangular flat space 26ft. by 33ft. I have no doubt that there was a building over the cave at some period.

These notes are all that we are able to give in addition to the full account of Captain Warren, and supplementing the careful survey of the summit and plan of the Kasr el Shabíb which we executed.

The chief interest which Hermon possesses for the Biblical student is as the traditional site of the Transfiguration of Christ. The narrative relates (Mark ix.) that being then at Cæsarea Philippi our Lord took his three disciples "into a high mountain apart." That reference is thus made to some part of Hermon there can be no doubt. It is a curious observation that on the summit of Hermon there is often a sudden accumulation of cloud, as quickly again dispersed, often visible when the remainder of the atmosphere is perfectly clear. I have myself noticed this on more than one occasion, and we had some fear that during our stay on the summit our view would be thus suddenly cut

off. We cannot fail to be reminded in this phenomenon of "the cloud that overshadowed" the apostles.

A short day was necessitated both by the time taken in observations and by the fatigued condition of the baggage animals. We therefore fixed upon Kalaat el Jindel, a Druse village on the east of the summit, as our camping-ground.

This point was not visited by Captain Warren. The name is applied to the village itself, and the castle is said to be the resting-place of one of the sons of Nimrod, if not of the hunter himself; for which reason no dew ever falls in Kalaat el Jindel. The two are separated by Van-develde, who shows the Kalaat on the wrong side of the wady.

The building is a curious one, and its origin may be very ancient, though I am inclined to look upon it as mediæval. It is a rectangular fort commanding a narrow gorge, and almost entirely cut in the rock, facing 190 degrees in the direction of its length. It is divided into two compartments, the western of which contains a Mohammedan kibleh niche, and another recess with jambs and lintels moulded, on the west wall; whilst on the north is a loophole of mediæval character, and a broad rock-cut window exists on the south. The eastern chamber had structural walls on all sides but the south, where a step 3ft. or 4ft. high leads to an open window. Through this we gain a passage on the same level, running parallel to the two chambers, and looking down a steep scarp into the valley below. Both the chambers have been cemented at some time or other; the masonry is of large proportions. A cave, which is not easily accessible through a small window in the east face, exists below the building, in the scarp. Close to it on the west is a tomb resembling somewhat those at Súk Wady Barada. If this were originally a temple, it is the only known instance on Hermon of a temple facing west.

From Kalaat el Jindel I accompanied Mr. Wright on a visit to Burkush, which was the last site we investigated. It was situate one and a-half hours' ride north of our camp, to which we returned. The following day we were too much occupied to allow of our stopping, nor did we pass any very remarkable ruins.

The ruins at Burkush are the finest which we examined, but they have been very fully described by Captain Warren. I, however, took the plan as carefully as time allowed.

Burkush.

On approaching the spot, one sees a strong, well-built platform wall from which a row of cantilevers for supporting arches project. On the platform are foundations of a large Byzantine building, and small hovels of the modern Druse village are built against the eastern wall. At a distance north of this of 175 feet are the remains of another building, with a tumbled mass of masonry belonging to the upper courses.

The plan of the substructures I take to have included two great vaults running the entire length and breadth (130 feet and 160 feet) of the building, with a roofing of flat slabs upon arches at intervals of 3 feet

6 inches. The southern of these vaults is now broken down; the western I could see still exists, though it is not attainable, and much choked with rubbish. On the north the ground attains the height of the platform, and is in places cut away. On the east there are smaller vaults and chambers. There is also another pair of vaults with simple barrel roofs on the west; of all these I have obtained a perfect plan, with their relative positions. From the great south vault, which is 19 feet broad, we enter into some small chambers and a passage placed in the south-west angle of the platform. There are two very small cells, one of which I should take for an oratory, having a niche for holy water or something of similar character in the northern wall. The other is a chamber for washing, or latrine. Another flight of steps here leads to further ranges of vaults beneath, but having no candle we could not examine them in the time at our disposal.

Over the doors of several of these chambers and on the interior walls the following signs are cut severally.

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The second occurs frequently, the rest I was inclined to look on as numbers to the various cells. Several crosses are cut carefully on stones of the outer wall, but probably late.

A very simple cornice runs along the south wall; its moulding is the Cyma recta.

The building above must have consisted of three walks, the central one 36 feet broad. The rich and fantastic moulding of the capitals, many of which I measured and copied, show it to have been a very magnificent building. The magnetic bearing in the direction of its breadth was 124 deg. Of this also I found time for a plan. The masonry is very large, twelve courses giving 40 feet height at the south-east corner of the platform.

I was at the time inclined to consider the building as of one date, but Captain Warren's discovery of an Ionic capital in the ruins militates against this, and there is no doubt that the apse of the second structure is built on. Of this structure I made a careful plan, and sketches of the two small attached columns on stools flanking the doorway. The masonry is very large and well-cut except in the apse, and no drafting appears in any of the stones.

There are a great number of ruins round this central basilica, showing the remains of a large town; and a building halfway down the hill, whose foundations only remain, seems to have been a church. At the foot of the hill is a huge sarcophagus, with a bust in basso-relievo, and on a stone close by is an illegible Greek inscription.

There are considerable traces of ancient cultivation on Hermon. In the deserted plain on the east, in the rocky fastnesses at Rukhleh and its neighbourhood, old stone terraces and vineyard watch-towers are scattered. At the present day the long slopes of vineyard, especially remarkable at Kefr Kúk, Rashayah, and Burkush, with the scanty patches of barley, are all that remain.

"Ain Fiji

In conclusion to this report I will note that the fine temples at 'Ain Fiji, near Súk Wady Barada, have just escaped a great danger. They owe their preservation to Mr. Wright, who passed them when the Wali of Syria was engaged in their destruction. The arch from which the stream flows beneath the temple was stopped up, and the ingenuity of Syrians could suggest no other method of clearing it out than blowing up the building itself. The expostulations addressed by Mr. Wright to the Wali stopped these proceedings for a time, and I at once sent Corporal Armstrong to make a plan of the ruins. The workmen were by that time withdrawn, and the buildings have, I hope, escaped destruction.

XX.

JERUSALEM, *Jan.* 30, 1874.

GEZER, MODIN, GIBEAH, AND AI.

Survey.

I am at length able to report that a full sheet of the map, probably the most difficult and interesting of all, has been completely filled in. The Jerusalem sheet contains over 1,400 names, and the number of ruins planned and drawn is very large. We worked in the Ghor till the commencement of the heavy rains, and have—round Jerusalem and from a flying camp at Dayr Diwán—filled in on the few fine days such portions as could not be reached from other stations. During excursions which I have made when weather allowed, I have visited every important site within twenty miles of the city, and have increased the number of special surveys to sixty-three, including seven churches not to be found in M. Du Vogüé's "Churches of Palestine," and among the later additions the survey of Tell Gezer, the plan of the tombs of the Maccabees, the great church at Ramleh, &c.

Of late, however, the whole country has become unfit for outdoor work, and we are engaged in getting our materials into order, a work which will occupy us all our time until the Jordan valley shall have become fit for camping, when I hope to return to it for survey.

The two principal excursions have been that to Ramleh, undertaken by myself and Mr. Drake, and that to Dayr Diwán, where Sergeant Black accompanied me. We camped for two days at this place, and filled in about twenty-five square miles during very bad weather and a violent hailstorm. I propose to give a short account of each of these journeys.

Leaving Jerusalem on 17th, about 8 a.m., we proceeded by Kolonia, where I noticed the building with drafted stones. There are many vaults and foundations round it, and I think it probably is the site of one of the Crusading conventual edifices, in which the masonry of an older date is constantly used up again.

At Khirbet Ikbala, near Abu Ghosh, we examined a very prominent ruin. It proved to be a convent, probably, from its style, of the same date as the neighbouring church. Numerous masons' marks are found

on the walls, but the chapel has been ruined, and was not traceable. A strong stream, dropping over the rock ledges in little cataracts, runs by it. Even in summer there is a good water-supply, and a grove of sindian trees may be the remains of the old convent garden.

At Latrún are the confused and scattered ruins of another Christian site. The rain, however, obliged us to keep straight on for Ramleh, leaving this and Tell Gezer till later.

Starting on the following morning for the latter site, we crossed the swampy plain, and reached Abu Shusheh at nine in the morning. There is no doubt that in itself, apart from the strong argument in its favour, the site is most striking and remarkable.

l Gezer. Situate on a swell of the low hills, its tombhouse is visible in every direction from a distance, and forms a conspicuous object from the Jerusalem road. We have on the Tell a fine site for a city. Though not remarkable in a military point of view, it commands the pass to a certain extent. The fine spring of 'Ain Yerdi, on the east, would supply an unlimited amount of water, and the rich cornland in the vicinity stretches down to the sand dunes on the coast. The view is very fine. The plain of Sharon lies spread out like a map, the fantastic minarets of Ramleh and the white columns at Lydda set in its dark olive groves; the emerald plain lapping the feet of the dark Judean range, which were then covered with heavy wreaths of cloud; beyond all, the blue sea, shining as it always does under the winter sun. The Tell is long and irregular in shape, and on its sides are terraces, which prove supported by long walls of great unhewn blocks. Near the eastern end is a square raised platform of earth, about 200 feet side, also containing similar blocks. This is no doubt the foot of Gezer; I was not, however, able to find the foundations mentioned by M. Ganneau, although there are many ancient quarries, while rough tombs and oil-presses exist below the Tell on the north and north-west. The ground is everywhere strewn with small fragments of pottery and of glass. The curious idol found by M. Bergheim, as well as a number of worked flints, have been already mentioned. The house he is building, and the kubbet, with its graveyard, are the most conspicuous objects on the spot.

mleh. The afternoon we devoted to the two principal buildings in Ramleh, the church and the white mosque.

The church is supposed to be of the 12th century. In the 10th two churches existed, which were destroyed and rebuilt. The only other notice I have been able to find is that by Sir John Maundeville, who in 1322 speaks of "a fair Church of our Lady," "beside Ramla," "where our Lord appeared to our lady in the likeness that betokeneth the Trinity." M. du Vogüé in 1860 could not enter it, but the fanaticism of the Moslems is less marked nowadays, and our survey cost only 5s. as "backsheesh."

The building, which I have been, as I believe, the first to plan, consists of a nave and two aisles, with the principal and side apses, and with seven bays of clustered columns. The nave is built with a clerestory,

the greatest height being about 40ft., the length 150ft., and the breadth 75ft. It is the finest and best preserved church I have seen in Palestine. The spaces between the piers are irregular, varying from 12ft. to 14ft. This is not uncommon in Crusading work, and I believe the inaccuracy of many plans arises from only taking a single measurement, supposing the building to be symmetrical. I am, however, careful to take every measurement, as such variations are curious and interesting. The thick coat of plaster which the Moslems have added, as the ordinary embellishment of a mosque interior, has covered the delicate tracery of many capitals, and makes the finding of masons' marks impossible.

The Jam'ia el Abiad, or White Mosque, at the opposite extremity of the town, is as fine a specimen of Saracenic architecture. It has been known under the erroneous titles of "Church of the Templars," and "Cistern of St. Helena;" and its tower, as that of the "Forty Martyrs" (an important point in our triangulation). Robinson has, however, pointed out that there is no reason for supposing it other than a Moslem construction, and the date, 1318, on the great tower, is not improbably of its building. Christian masons' marks do, indeed, appear on some of the steps of its staircase and on a window, but these stones no doubt belonged to the 10th century churches, and the style of the building seems Saracenic in its details. The massive walls, strong core, and well-finished pilasters and windows, make it one of the most beautiful and best built of the edifices of the country. Shaken often by earthquake, it still stands almost uninjured, and affords a striking view from Kalkilia on the north, down almost to the limits of Palestine on the south. The name Arb'ain Maghazi (Forty Champions), is applied to one of the three extensive vaulted colonnades beneath the mosque court, to which a pilgrimage is made once a year, and which is filled with the little piles of stones used to mark all such sites throughout Palestine, notably at El Meshárif and other points from which Jerusalem is first visible.

The double colonnade of the mosque itself, fast falling into confused ruins, is on the plan of the Damascus and other ancient mosques. I took a plan of the whole enclosure, as of architectural interest from the date attached to it.

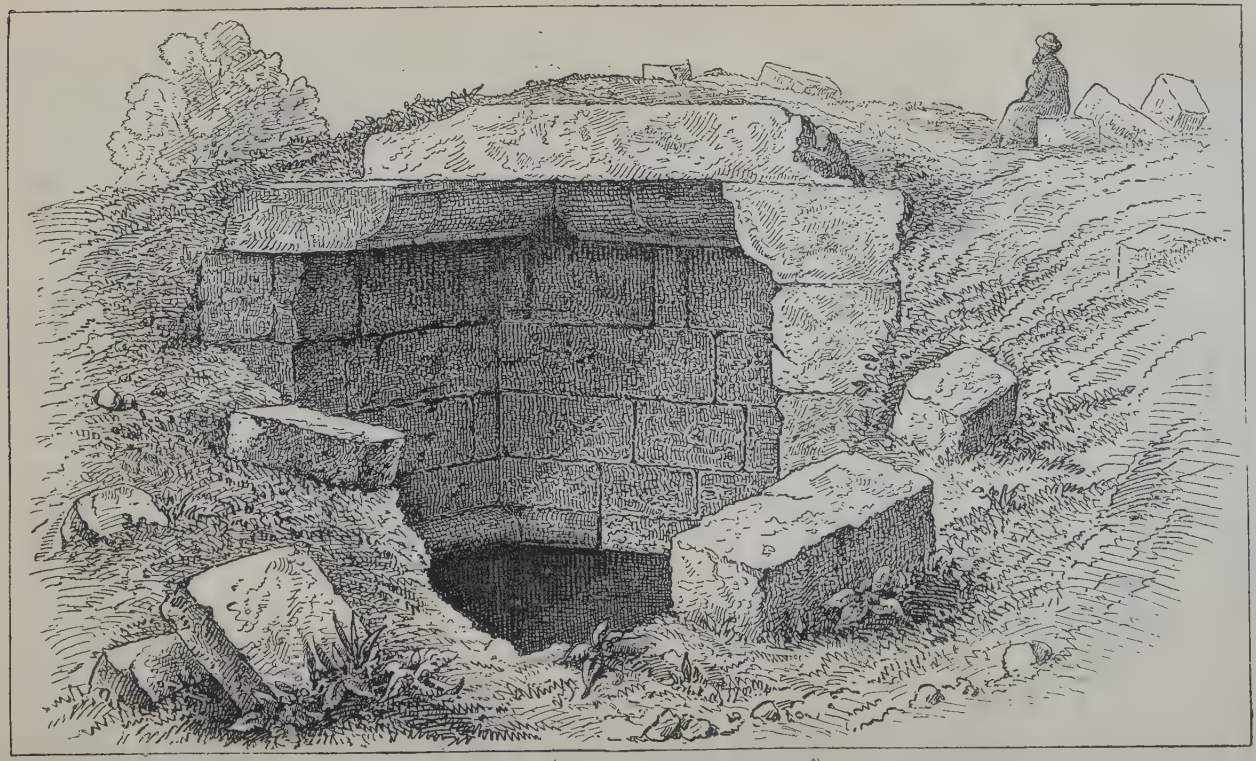
Starting on the following day to return to Jerusalem, we took the more northern route through Lydda, Beth-horon, and Nebi Samwil. At Lydda I re-examined the famous Cathedral of St. George, an important building mentioned by nearly every mediæval writer as far back as St. Willibald. The present ruins are about the 12th century. There is no question in this case as to the name of the patron, which since the 8th century to the present day has been that of St. George, whose body is supposed to lie in the crypt, under the high altar. Lydda.

This church is an instance of the rapid demolition of many such edifices in Palestine. When visited by Du Vogüé, the south apse was quite perfect; but now that it has been restored by the Greeks, and a modern church made out of the first two bays of the nave and north aisle, the southern one has been quite destroyed, and I did not remark any traces of its apse.

M. du Vogüé does not, however, appear to have entered the mosque, the courtyard of which is bounded on the east by the west wall of the Greek church. In this I found a pier and pillar belonging to the south aisle, not noticed in his plan. The number is thus brought up to five or six bays, which would make a well-proportioned church, the total length either 130ft. or 150ft., and the breadth about 80ft. The beautiful moulding of the capital and other details has been well reproduced by the French artist. Another visit may, perhaps, enable me to settle the question of the total length, in a perfectly satisfactory manner. In the meantime I may note that my measurements agree perfectly with both those of Robinson and of M. du Vogüé.

El Medyeh. Leaving Lydda we ascended gradually to El Medyeh, passing Kh. Zakaríyeh and Kh. Kelkh, Christian sites of some little interest, the details of which, including the curious Hermit's Cave of El Habís, I measured. The plan of the tombs of the Maccabees—the structural monument, north of Dr. Sandreczki's rock-cut sepulchres, known as the Kabúr el Yahúd (probably a Frank name), I was now able to complete. It is extremely interesting, and a point about it which I had not previously noticed is, the apparent existence of a little court or vestibule to each tomb. The general appearance presented is that of an oblong building, with cron walls. These are not indeed always visible, and without efficient excavation it cannot be said certainly that more than two intermediate and two end walls exist; still the appearance of the ground, sinking in seven wells of rubbish, plainly intimates that formerly there were originally five intermediate. It was in the thickness of these walls that the tombs were built, being about 3ft. 5in. broad, and the wall having a thickness of over 4ft. 6in. The tomb was open on the eastern side, and the grave itself sunk in the floor of the chamber and covered by a slab. Thus the present sunken pits, about 6ft. 9in. square, appear to form vestibules between the tombs. From the discovery of a capital of most primitive appearance, roughly approaching the Ionic order, each would seem to have been ornamented by a column, probably supporting a level roof. There would probably be steps leading down into these, thus explaining how the intermediate tombs, to which there can have been no other means of communication, were reached. It may be to these pillars that Josephus (*Ant.* xiii. 7. 6) and 1 Maccabees (xiii. 27) refer; that they were monolithic is highly probable, though they hardly deserve to be called "great pillars." The "cunning device" round about which they were set, and spoken of as *in* the pyramids, may be supposed to be the vestibules in question; and it is noticeable that Josephus does not speak of the pillars as in the cloisters.

By the latter expression I understand the enclosure, equal in extent with the monument on its western side, surrounded by a fine wall, with stones 8ft. long in parts, and measuring about 80ft. each way. It is remarkable that the outside walls are 5 cubits thick (a cubit of 16in. as generally accepted), the interior 3½ cubits, the vestibules 5 cubits square;



EL MEDYEH (TOMBS OF THE MACCABEES?)

From a drawing by MR. C. F. TYRWHITT DRAKE

and the length of the graves also 5 cubits, an unusual length, and greater than that prescribed by Talmudical rules.

The last question with regard to this monument is its height, which is described in both accounts as being very great. The question of the height of the pyramids is included in this. It has been said that the sunk centres of several stones show the resting-places of these structures, but this is doubtful for several reasons. First, that only one of these stones is *in situ*. Secondly, that the sunk portions do not occur in the middle of this slab which covers the east tomb. Third, that in the case of another stone not *in situ*, the sunken portion is not central. It is still not impossible that the theory is true, in which case about 3ft. would be the side of the base of the pyramid, which would not allow a greater height than 9ft. or 10ft. The height of the rest of the building was 8ft., and thus the maximum was under 20 or about 15 cubits.

The graves beneath are rock-cut, and may have preceded the monument, as is rendered probable by the two accounts. Two small towers 5 cubits square flanked the entrance to the vestibule of the eastern tomb. Thus we have a monument capable of reconstruction in cubits within a foot of my measurement of the total length.

Josephus speaks of the stone used as "polished," but it seems to me not impossible to have been *whitewashed* or plastered, in which case from its position it could not fail to be conspicuous from the whole extent of the sea-shore, visible from about the latitude of Mukhalid far down towards Gaza.

From El Medych we returned to Jerusalem, passing beneath Nebi Samwil, which I had visited on a previous occasion, and a short account of which may therefore find a proper place here.

Nebi Samwil.

Nebi Samwil was known to the Crusaders under a variety of names, to which they added one of their own, calling it Mount Joy. The strong rock-cut passage to the east of the church, with vaults of good masonry, a Crusading fireplace, and other details of similar character, may very probably belong to this period. No plan of the fine church has been as yet, I believe, published, although of considerable interest. It was cruciform in plan, with a sort of side building added on the north of the nave, although it is doubtful whether any corresponding structure was built on the south. It is worthy of remark that the present cenotaph placed in the ends of a modern building occupies the exact centre of the old nave, and is thus probably of Crusading date, although the *tomb* of Samuel is never mentioned by early writers. The south transept is perfect, with a Mohammedan niche in its wall; the north has been filled up with irregular cells of Moslem work. The choir probably terminated in an apse, but this is quite destroyed, and a modern wall cuts short the edifice.

My second expedition was commenced on the 22nd inst. Our way lay first through Hezmeh, where I measured carefully the five curious tombs called Kabûr beni Isr'aim, and planned their relative positions

and distances, taking carefully the bearing of each. Their construction is interesting, and points to the antiquity of drystone monuments in the country. In the disposition of a series of chambers included in one rectangular wall they resemble the El Medyeh tombs, but are not separated by intermediate vestibules. There seems no rule as to their orientations, and lengths and widths seem to have no connection.

Gibeah.

We next pushed on to Jeb'a, a point of extreme interest in connection with the history of Saul and Jonathan. It is a small village, and conspicuously situate over the rocky slopes of one of the branches of Wady Suwaynit. The road to Mukhmas (Michmash) descends the hill in an easterly direction, and a path equally rugged and precipitous leads up to the latter place, situate at a considerably lower elevation. It is not, however, at the village itself that we should look for the site of that famous camp of the Philistines which was attacked by Jonathan and his squire, prototypes of later chivalry. Josephus describes the site of that encampment as being "on a precipice which had three tops that ended in a small sharp but long extremity, whilst there was a rock that surrounded them." Such a site exists on the east of Michmash, a high hill bounded by the precipices of Wady Suwaynit on the south, rising in three flat but narrow mounds, and communicating with the hill of Mukhmas, which is much lower, by a long and narrow ridge, the southern slope of which is immensely steep.

Whilst thus presenting an almost impregnable front towards Jeb'a, the communication in rear is extremely easy; the valley here is shallow, with sloping hills and a fine road, affording easy access to Mukhmas and the northern villages. The hill in question forms, therefore, the foot of Michmash.

We have now to consider the position of Saul's camp, whence Jonathan started. Both Geb'a and Michmash had been taken by the Philistines, and Jonathan had only lately succeeded in forcing from them former possessions. "The fortress of the Philistines" in Geb'a is generally identified with the present Jeb'a, from which, therefore, they had fled across the deep narrow valley. Saul then came down and remained "in the uttermost part of Gibeah under a tree which is in Mizron," that is to say "among the precipices." From thence the contest and the flight of the enemy were visible distinctly, and the sounds so loud that the greatest hurry in arming was thought necessary. Coupling these facts with the expression of Jonathan's crossing "to the other side," as if already on the bank of the great valley, there can be little doubt that the place in question was very near to Jeb'a, probably in those "fields of Geba which must have lain east of the village on the broad corn plateau overhanging Wady Suwaynit." That the site should be found at Tell el Ful, from which Michmash *is not visible*, is of course impossible, nor do other arguments in favour of the latter site appear to me of any great weight. Without entering into the question of the probable identity of Gibeah of Saul with Gibeah of Benjamin, I would simply add that Geba often is found in the Hebrew where Gibeah

occurs in the English, and that on the whole it seems most rational to suppose that the name refers to a district of which Geba was the capital. Josephus mentions the village of Gabaath Saulé, near the Valley of Thorns (the name of which is still preserved in that of Wady Suwaynit) at 30 stadia from Jerusalem. This does not indeed agree with Jeb'a, which is 40, but Tell el Ful, situate about 22 from the capital, is also inconsistent with the historian's measure.

Intermediate between these two camps were the "teeth of the cliff" or "sharp rocks," Seneh and Bozer. So steep was the slope that it "was considered impossible not only to ascend to the camp on that quarter, but even to come near it."

How it should have been possible for Dr. Robinson to find two hills *in* the valley to which such a description should be applicable, is inexplicable to me, for it is steep and narrow each side, formed of sharp ledges and precipitous cliffs; the passage of which still seems an almost impossible feat, and indeed would have been so, had not the outposts, who might have destroyed the climbers with a single rocky fragment, been, as Josephus describes, withdrawn.

The name Bozer, if meaning shining, would well apply to these smooth and polished rocks; and Seneh Mr. Drake identifies with Suwaynit,* and Josephus's Valley of Thorns.

Here, then, the heroic prince, climbing with difficulty down, and yet more painfully up the opposite side, fell upon the strong post of the Philistines, who in their panic smote one another down, till the "spoiler quaked," and the watchmen saw "the multitude melted away."

The passage of Wady Suwaynit by the road to Mukhmas, though at a point where no cliffs occur, still occupied nearly half an-hour. At Mukhmas we found traces of an ancient town, large stones, a vaulted cistern, and several rough rock tombs.

Ai. Near to Dayr Diwán is the extremely interesting site of El Tell, which has been identified by Major Wilson with Ai. My first inquiries, put in every variety of form to various inhabitants on and around the spot, were directed to determining whether the name was simply El Tell, or whether some descriptive adjunct, such as Tell el Hajar, was added. The replies of more than a dozen separate witnesses fully corroborated Major Wilson's former conclusion that the name is El Tell, "the heap," which is used in that passage of the Bible (and in only three others) where Joshua is said to have made Ai "a heap for ever."

The present condition of the site is interesting; conspicuous from a distance, the long mound dipping in the same direction with the strata towards the east, stands out in contrast of grey stone from the rich brown soil of the fields. A few ancient olive trees stand on its summit

* The modern Wady Suwaynit corresponds fully with the Hebrew סנה, a thorn bush: Josephus calls the place full of thorns.—C. F. T. D.

surrounded by huge mounds of broken stone and shingle ten feet high. On the east a steep slope of fifteen or twenty feet is covered with the same *débris* in that part where the fort of the town would seem to exist. The town must literally have been pounded small, and the fury of its destruction is still evidenced by its completeness. The interest which will, to my mind, attach to other sites, where the similar appearance of broken masonry is observable, will be very great as *possible* marks of Jewish invasion; these, though not numerous, are very remarkable, and they have been noted in each case on the Survey.

The north side of the town is protected by the deep valley (Wady el, 'Asas) which runs straight down to the Jordan valley. On the west however, there is a curious conformation. A steep knoll of rocky masses, called Burjmus, rises to a narrow summit, and is divided from El Tell by the head of a valley down which the ancient road from Bethel passes. The result is that on this side the view is entirely cut off. Another feature noticeable is that the valleys here run nearly due south for many miles, to meet Wady Suwaynit. The deduction from these facts is evident. The party for the ambush following the ancient causeway from Bethel to Jordan (which we have recovered throughout its entire length) as far as Michmash, would then easily ascend the great wady west of Ai, and arrive within about a quarter of a mile of the city, without having ever come in sight of it. Here, hidden by the knoll of Burjmus and the high ground near it, a force of almost any magnitude might lie in wait unsuspected. The main body in the meanwhile, without diverging from the road, would ascend up the gently sloping valley and appear before the town on the open battle-field which stretches away to its east and south. From the knoll the figure of Joshua would be plainly visible to either party, with his spear stretched against the sky. It is interesting to remark that the name Wady el Medîneh, a name we have never met before, "valley of the city," is applied to this great valley, forming the natural approach to Ai. There are no other ruins of sufficient magnitude to which such a name could be applied, and the natural conclusion is that El Tell was the city so commemorated. In the wady, about half a mile from the town, are ancient rock-cut tombs, seemingly as old as any I have yet seen, and extensive quarries. Farther up, three great rock-cut reservoirs, 36, 15, and 46 paces long respectively, and, I am informed, of great depth (they were then full of water), are grouped together. They are known as El Jahrán. Numerous other cisterns exist near the ruins, and millstones of unusual size.

The view from this point eastwards was extremely striking. The rocky desert of the Judæan hills, grey furrowed ledges of hard and water-roughened limestone, with red patches of the rich but stone-cumbered soil, stretched away to the white chalky peaks of the low hills near Jericho. The plain beyond, green with grass, stretched to the brown feet of the trans-Jordanic chain. Heavy cloud wreaths hung over these, but their slopes gleamed yellow and pink in that wonderful

beauty with which they are ever clothed by the sinking sun. The calm water of the salt sea, with a light mist brooding above, added to the charm of the view. Well might Lot, who from nearly this very spot looked down on this green valley, contrast it favourably with the steep passes and stony hills which he relinquished to Abraham. Half the breadth of sea and plain was visible; the western half is hidden by the hills. The cities of the plain, placed, as we conclude, at a distance from the "mountain" to which Lot could not fly, and in the vale of Siddim, "which is the salt sea" (Gen. xiv. 3), were therefore in all probability visible in gleaming contrast with their green palm groves, now, alas! extinct, but still standing in the times of Arculphus (A.D. 700), thus resembling Damascus in its oasis of trees.

Having worked through a severe hailstorm on the following day, I returned to Jerusalem on the 24th, passing the Basilica of El Mukâtir, which Major Wilson supposes built on the traditional site of Abraham's altar. This, as well as the Church of Birch, I planned carefully, as no plan has been as yet published. The curious church of El Khadhr, near Tyyibeh, was measured and drawn by Sergeant Black in the same expedition, and the total number of these valuable plates of unplanned monuments throughout Palestine is thus brought at present to 63.

CLAUDE R. CONDER, Lieut. R.E.,
Commanding Survey Party.

MR. TYRWHITT DRAKE'S REPORTS.

XVI.

JERUSALEM, *January* 3, 1874.

El Kal'ah, called also the Tower of David.

SOME time ago I was induced by the patchwork appearance of this building to make a careful examination of it in company with Herr Schick. The general impression left on my mind after this examination is that the stones (of the lower part) are *in situ*—that is to say, that the building has not been reconstructed with old materials. The upper part need not be taken into consideration, as it is of undoubted mediæval construction. The basement of the tower is concealed by a glacis and other constructions, which probably date from the period of the Crusades. Eight courses of large stones are visible above this. On some of them there is a double draft, which, being in an unfinished state, leads to the conclusion that the draft was worked after the stones had been set in their places. The width of the draft, as I measured it, in many places was 3, 4, 6 or 7 inches, the greater breadth being always at the sides or bottom, usually the latter. The height of the courses varies from 4ft. 1in. to 4ft. 2in. The following are the lengths of several stones which

I measured: 8ft., 5ft. 2in., 9ft. 2in., 13ft. 7in., 9ft. 5in., 10ft. 9in., 14ft., while the breadth at the north-east corner varied from 3ft. 7in. to 3ft. 8in. At this point I was unable to detect any cement between the courses. The bosses are irregular, and project from 4in. to 8in., the former being the more usual.

The tower, especially on its eastern face, has been much cracked and damaged by earthquakes and time. These gaps and cracks have been stopped by the Turks with a liberal dose of small stones and mortar, which gives the tower the appearance of being more ruined than it really is.

One of my chief objects in examining the building was to see if there were any practicable way of deciding the question as to whether it is solid or not. There is a tradition that Ibrahim Pasha forced an entrance but was driven back by a miraculous outburst of fire; or, as we should say, by fire-damp. Since that time no attempt has been made to solve the difficulty. A careful examination of the exterior led me to believe that the only place through which access can be gained to the interior is by a small window—now closed with small stones and mortar—immediately beneath the modern bevel which divides the mediæval from the other construction. I send a sketch of the stones at this point which will give an idea of the masonry.

In the north-west part of the fort are two wells, marked on the Ordnance Survey. They are called Bir el Hadid (*iron*) and Bir el Hissar (Turkish: *castle*). The latter is interesting from the fact that its supply of water is said to be derived from and from beyond the Russian buildings. If this be the case, as there seems no reason to doubt, the old aqueduct found by Dr. Chaplin when building his house outside the town, is probably one of the system which supplied this part of the town with water.

With this report I send you a sketch of one side of the Kubbet el Sakhrah as it now appears, with the casing of Kisháni tiles stripped off, during the so-called process of restoration.* It discloses a feature which hitherto must have been quite unknown, as it was concealed on one side by the encaustic tiles, and on the other by a thick coating of plaster. This feature is the round, arched balustrade, which forms the parapet of the outer wall. Kubbet el Sakhrah.

Those who have stood on the leads of the lower building, below the central dome, will have noticed that a parapet wall about 7ft. high surrounded them. This, before the outer coating of tiles was affixed, was an open row of semicircular arches with plain capitals. Of these arches there are thirteen on each side. It has been, I believe, long known that the present pointed windows are built into older semicircular arches, of which there are six on each side. I hope that, as soon as the weather permits, a photograph will be taken of this very interesting disclosure.

The whole of the Haram el Sherif is now being restored under the

* I purposely call it a sketch, as, owing to deficiency of scaffolding, I was unable to take all the measurements necessary for a detailed plan of elevation.

direction of an Armenian Christian architect, Serkís Effendi. The Masjid el Aksa is already finished, and reeks of whitewash and tawdry painting. A fine glass chandelier, said to have cost twelve hundred pounds (Turkish) in London, and presented by the Validé Sultana (queen-mother), is now being put up in it. The Kubbet el Sakhrah is filled with scaffolding inside, so that one cannot see what progress is being made. The capitals of the pillars beside the Mehrab el Hanafi in the Kubbet el Sakhrah have been a little cleaned, and prove to be Christian work having heads at the sides. They are not unlike those found by Professor Palmer and myself on the north-western minaret of the Haram. Most of the tiles on the outside are being taken down and reset, the gaps, where necessary, being filled up with modern Constantinople ware. All the mouths of the cisterns have been closed with iron gratings, which are kept locked, and some little effort has been made to render the low-level aqueduct from Bethlehem and Solomon's pools serviceable.

Arabic Inscription from Ramleh.

The inscription, of which the following is a translation, is engraved upon a long block of grey marble, and lies on the southern side of the enclosure adjoining the White Tower—frequently, though erroneously, called by travellers the Tower of the Forty Martyrs—at Ramleh. To the west of the town there is also a Cufic inscription in the plaster of a cistern called El 'Anayzíyeh. This may be of some interest, but hitherto I have found that the want of light, and the constant dampness of the plaster, have prevented my copying it accurately.

The final part of the inscription has been purposely defaced :—

"In the name of God the merciful, the compassionate. None restores the mosques of God but he who believes in God and the last day. And God, whose majesty be exalted, allowed the issuing of the mandate (?). Because of the knowledge which he beforehand had permitted to his servant the Poor one, who relies upon him and turns to him in all his affairs, who is strenuous in his ways, Nasr el Dín, the Assister of the Religion, and his Prophet, and the . . . . of his Friend, the most majestic Sultan, the Intelligent, the Crescentator, the Conservative, the Fortifier, the Defender of the Faith (*mujahid*) of this world and the next, the Sultan of Islam and the Moslems, Bibars ibn 'Abdallah Kasím, Commander of the Faithful, and may God spare him to us. And he sallied forth with his victorious army on the 10th of Rejeb the Unique from Egypt, with the object of going on a holy war and making a raid upon the Men of Sin and Obstinacy, and he halted at the foot of Yafa in the beginning of the day, and he conquered it by the permission of God at three o'clock of the same day.* Then he ordered that this dome should be begun over the lanthorn . . . . . by the hand of Khalil ibn Dhúr . . . . . May God pardon his son and his parents . . . . . in the year sixty and six and six hundred . . . . . and the Moslems."

* Sultan Bibars in 1266 A.D. finally took Ramleh and Jaffa from the Christians.

"When speaking of the White Tower of Ramleh, Dr. Robinson (iii. 38) makes a mistake in saying that the inscription over the door bears the date of 710 A.H. (1310 A.D.); it really is 718, as stated by Mejir el Dín (quoted l. c.), and says that the work was completed in the middle of the month Shabán, and further gives the name of the builder as "Abu'l Fatah, son of our Lord the Sultán, the martyr, the King el Mansúr."

The persistence of Dr. Robinson in wishing to make out this "White Mosque" to be a khan, in opposition to the statements of Arabic writers, is equally curious with his wish to transform vaulted cisterns into warehouses. Such stores are never found in khans, as goods would be open to robbery, which is not the case when, as they invariably are, they are stored in small chambers, of which the owner keeps the key. The shape of the building is that always employed by Mohammedans till after the usurpation of the Khalifate by the Tartar Dynasty, and numerous examples are to be found in North Syria, Egypt, and North Africa. The usual form is a courtyard, with a single arcade on three sides, that on the south, or towards the Kibleh, consisting of two or more rows of arches. In mosques of this early date the minaret is frequently, though not invariably, placed in the centre of the north side (as here), or in the north-west corner.

The makam of the Arb'aín Magházi (forty champions ?) is in one of the vaults, and though these saints, under the different titles of Arb'aín Shahed (forty martyrs), frequently occur in Moslem Palestine, early travellers seem to have imagined that a Christian church, dedicated to the forty martyrs of Cappadocia, must have formerly stood here, and hence the absurd belief that the minaret was the old belfry. This tradition, too, seems not to have originated until two centuries and a half after the building of the tower.

Nomenclature.

This branch of the Survey would lately have presented many difficulties to one unacquainted with the various dialects of Palestine. The fellahín south of Jerusalem speak with a different pronunciation to those farther north, while the semi-Bedawi tribes, such as the 'Abbaydíyeh and Ta'amireh, differ both from them and from the genuine Bedawín farther east. These latter again have a *patois* differing much from the Arabic of the south.

This is not the place to discuss the differences of language found in these various dialects, but I will instance the pronunciation of a few words to show how easily one ignorant of these differences might be deceived. L and N are frequently interchanged, especially at the end of a word. The kaf is by the fellahín and some Arabs pronounced *ch* (as in cheat), and this sometimes degenerates into *sh*. The kaf is pronounced in four ways. 1. By not pronouncing the k, but supplying its place by a sort of catch in the breath, or hamzeh. 2. Properly as a hard strong k. 3. As g. 4. As j. The first method is common throughout Syria and the large towns of Palestine. The second is rarely used, except by well-educated persons in the towns, and some of the fellahín. The third is

affected by the southern Bedawín, and the fourth by the Bedawín east of Jerusalem. The other day I quite puzzled a native friend of mine, a man of unusually good education, by asking him to explain some ordinary words which I pronounced to him *à la* Bedawí.

To instance what I mean, I may say that the Hajr Dabkan is called by various men Dabchan, Dablich, Dabkil, and Dabchil. The transposition of letters in a case like this is of course not unusual in most languages. Again, the Arabs always called the great wady between Jericho and Jerusalem Wady Jelt, while the fellahín say Gelt or Kelt. Yet the same men who say Jelt invariably say Khirbet Gumrán, never Jumrán; always gamr (the moon), never jamr; but yet they say jahjúr for kahkur (a pile of stones), and rafíjna for rafíkna (my friend). As yet I have not been able to find any rule by which they are guided in this use of g and j for k. The use of ch for k, though puzzling at first, is in reality a great help to the transcription of names, as it distinguishes beyond a doubt between the hard and the soft k.

The Hajr Dabkan, which I mentioned above, is an upheaved ledge of rock of some 50ft. long and 12ft. to 14ft. high. It is famous throughout the countryside for the legend attached to it, which runs thus. It happened that El Dawwári, the ancestor of the Arabs Abu Nusayr—a branch of the Hetaymát, who live east of Jerusalem—was making a pilgrimage to Jerusalem, accompanied by his slave Dar'aya, when suddenly his camel fell down dead. Undaunted by this misfortune, he mounted a rock (some say by the advice of the angel Gabriel) and called out, "Sír ya mubaruk" (start off, blessed one). The stone thereupon arose and carried him as far as this place. Like all holy spots, it is the repository for ploughs, grain-pits, &c., and is decorated with the usual Arab offerings of rags, sticks, glass bracelets, &c. A short distance off is a burial-place of the Abu Nusayr, called Makbaret el Dawwars. It is usual for Arabs of another tribe before passing through these to cry out "Destúr (permission) ya Dawwars," and, if he be sufficiently instructed, to mutter a few words of the Fat-hah or opening chapter of the Korán.

The boundary line of Judah.

The boundary line of Judah, east of Jerusalem, is described in Josh. xv. 5, 6, 7, thus: "And the east border was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan: And the border went up to Beth-hogla,* and passed along by the north of Beth-arabah; and the border

* Is it not possible that the En-eglaim of Ezekiel xlvii. 10 is the same as this Beth-hogla? In Arabic, the 'Ain is not very unfrequently changed into ha; but whether this change occurs also in Hebrew I cannot at this moment say for certain, though from the cognate nature of the language it seems probable. In the vision of Ezekiel the names En-gedi and En-eglaim seem to denote extreme points, and there is nothing, as far as I can see, from the context, to favour the idea that it is near En-gedi ('Ain Jidy). In describing Beth-hogla, the author of "Tebouth Hoarez" ("Fruits of the Earth," a Jewish treatise on Palestine), in ch. iii, p. 53, concludes by saying that he is of opinion that 'Ain Hogla and and En-eglaim are one and the same.

went up to the stone of Bohan the son of Reuben. And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel." In the eighteenth chapter, vv. 17, 18, 19, where the adjacent boundary of Benjamin is given, this account is repeated, with the difference that Geliloth* is put for Gilgal, Debir is omitted, and Arabah is put for Beth-arabah. The latter, however, by comparison with v. 22, is probably correct. The valley of Achor, too, is omitted.

Let us now now take each point separately, and see how the line is likely to have run. It is plain that the Dead Sea formed the eastern boundary as far as the Jordan mouth, and that thence the line ran north-eastwards to Beth-hogla. There seems but little doubt that this name is preserved in the Arabic 'Ain Hajla, and as natural features were probably chosen as the boundary lines, the wady which debouches near the Jordan mouth, called in its lower part Khawr el Kataf, and in its upper Khawr el Tamrár, may perhaps have been the line it took. This valley passes by Tell el Moghyfer, where there are ruins of early Christian if not of older date. Being the only place in the neighbourhood where there are any ruins of importance, it is perhaps not unlikely to have been the site of Beth-arabah.

Then comes the stone of Bohan, the son of Reuben. Unfortunately, the clever identification of M. Clermont-Ganneau (*Quarterly Statement*, New Series, No. II. p. 105), will not hold good, and I believe that M. Ganneau himself has come to much the same conclusion. On visiting with him the boulder to which the Arabs apply the name of Hajr el Asbah, we found that the name is not asb'a (of the finger), but asbah (whitish) (*faras sabha* is a mare with a long white mark on her forehead). Its position, too, precludes the possibility of its being the stone in question, as it lies six miles south of Jericho. The line then goes up towards Debir from the valley of Achor. Of the city of Debir no traces seem to remain, unless it be in the name Thoghret el Dabr—the Pass of Dabr—which lies a little west of Khan Hathrúrah, on the Jerusalem and Jericho road. The valley of Achor is most probably Wady el Kelt,

* *Geliloth*. This word, which is here substituted for the Gilgal of Josh. xv. 7, while the same expression is used in Hebrew with regard to the position of each, namely, "over against" (נגח) the ascent of Adummim, is translated *ad tumulos*. I cannot help thinking that it is not a corrupt reading, as has generally been supposed, but that the line of Benjamin's boundary is merely described in rather different words to those used in laying down that of Judah. This being the case, the tumuli referred to would be some of the many mounds which form such a very conspicuous feature "over against" the ascent to the mountains. Of the many "tells" near Jericho, by far the most conspicuous and important are the five or six nearest the mountains.

there being no other valley than it and the before-mentioned Khawr el Tamrár anywhere near Eriha. Next we have "the going up to Adummim, which is on the south side of the river." By the river, Wady Kelt only can be meant; it is the most prominent feature here, and contains besides three sets of springs.

Adummim. Adummim in both the above-quoted passages is coupled with the "going up to" or ascent to it. It seems most probable that this must be placed at Tel'at el Damm, the mediæval fortress, surrounded by a rock-hewn moat, which stands above Khan Hathrúrah, and commands the Jericho road. As will be seen, the name "Mount of Blood" applies not only to the castle, but to the eminence on which it stands. The road from the Ghor to this point is nearly all uphill, while between it and Jerusalem there are many ups and downs: hence the term "going up to Adummim" would be applied to that part of the road between Tel'at el Damm and the Ghor, and this lies on the south side of the Wady Kelt.

With regard to Adummim, M. de Saulcy has arrived at the same conclusion as myself, but curiously enough he was led to it by a wrong name being given him. Khan Hathrúrah was called to him Khan el Ahmar (the Red Inn), while the name Tel'at el Damm seems to have escaped him altogether. He very properly argues—if Tel'at el Damm be substituted for Khan el Ahmar — that the peculiarly bright red patches of rock at this place gave the reason for the various names: Adummim, the mediæval Tour Rouge, and the modern Tel'at el Damm. The Arabs say it is called the Mount of Blood because of a severe battle once upon a time fought there, but the bright red limestone and marl are much more likely to be the true cause.

Now remain En-shemesh and En-rogel. Of the former name no trace remains, unless it be in Magharet el Shems (Cave of the Sun); but this lies north of Wady Kelt, and on the other side of the watershed. I should not have mentioned it but for a rather curious expression used by an Arab with regard to it. I asked him, while talking of the cave, whether there was no 'Ain el Shems (Spring of the Sun), to which he replied, "This is 'Ain el Shems;" and on my making him explain himself he said they sometimes called the cave the Eye of the Sun ('ain being a spring or an eye), because the rising sun shone directly into it—that it looked directly in the eye of the sun. En-shemesh is, however, more probably 'Ain el Hawdh, east of El Azaríyeh, beside the high road, or else the neighbouring well of Bir el 'Add, which contains a never-failing spring. The much disputed En-rogel I am in favour of putting at the so-called Virgin's Fount, and if this be the case the boundary-line from the edge of the Ghor would just correspond with the present high road from Jerusalem to Eríha.

The above quoted author a little farther on (Voy. en Terre Sainte, vol. i., p. 196) falls into a double error by accepting the name Tell Abou-s-Salaït, for the mound near the Jericho road, and by attempting to connect it with

the Hebrew Gilgal (which has a sense of rotundity or rolling), because it is a round tumulus. The real name of the mound is given in a note, but the word 'alayk does not mean *clots of blood*, but in Bedouin dialect signifies a *nosebag* for a horse or camel; it might also mean a bramble, but the former is the explanation given me by the natives. None of the Arabs or fellahín had ever heard of the name Tell abu Salayt anywhere in their country. There is a place of that name east of the Jordan, called after a tribe of Bedawín of that name. Again, in the Book of Joshua we are expressly told (v. 9) that the place was called Gilgal, because the reproach of Egypt was there rolled away from the Hebrews; not on account of any natural feature at the spot.

Fort of Jericho, Kupros, Docus, &c.

The Tulúl Abu'l 'Alayk (vulg. 'alayj), one of which is north and the other south of Wady Kelt, are not improbably the two forts of Thrax and Taurus, mentioned by Strabo (bk. xvi.) as standing at the entrance to Jericho, and which were ultimately destroyed by Pompey. May not the Bayt Jabr too be the Arabic form of the Greek κοπρος, especially with the confusion that exists between j and k? Josephus tells us (*Ant.* xvi. 5. 2, and *Wars* ii. 18. 6) that Herod built a fort of this name above Jericho. At present there is only a small mediæval or Saracenic building, but this is built on a scarped rock, and fully commands the road which runs immediately beneath and beside it.

The name 'Ain Dúk is doubtless, as first suggested by Dr. Robinson, the word δωκ or doch mentioned in 1 Macc. xvi. 15 as a small fort in which Simon Maccabæus and his two sons were treacherously murdered by his son-in-law Ptolemy. Near the makam of Ali ibn Táleb M. Ganneau found two rock-hewn tombs, with pigeon-hole loculi; immediately below (south-west of) there are traces of somewhat extensive ruins called Khirbet Abu Lahm. On returning from the tombs we visited the hill-top immediately above the makam, and found that the land side had been protected by a rude wall and a ditch, while there were traces of a tower and other buildings to the south. This seemed to me a very likely position for the "little hold" of Docus, for this would be, as Josephus tells us it was, "above Jericho," and it would also command the Wady Nuway'ameh, which here forms a large recess into the mountains, and the various hill-paths which lead up to Bethel, Rimmon, &c.

Gilgal.

With regard to the site Jiljúlyeh, examined by Lieut. Conder, there is much to be said. Josephus states it to have been 10 stadia from Jericho, and 50 from the Jordan. Now this is impossible, as the whole plain at Jericho is only a little more than six miles, or about 50 to 52 stadia wide in this part. Instead, however, of laying, as it is but too much the fashion to do, the fault on Josephus's shoulders, let us see how a copyist's error may have affected the question. Fifty is represented by N, and this is so easily changed to Λ (thirty), that if the case requires it we may do so without much hesitation.

If the Jericho of Josephus stood near the modern Eriha, these measure-

ments of 30 by 10 stadia exactly suit with the position of Jiljúlyeh. On the other hand, after hearing the legend from the mouth of one of the Abíd, how the Imám, 'Ali ibn Taleb, mounted on his horse Maimun, attacked the infidels inhabiting the Medinet el Nahas (City of Brass, which stood near the Shejaret el Ithleh and Jiljúlyeh), overthrew their walls and slaughtered them, but finding the day too short called out to the sun, "Enthani ya mubárakeh," and how the sun turned and stood still over the ridge still called Dhahret el Theníyeh; after hearing this adaptation of the history of Joshua I could not rid myself of the suspicion that this legend was derived from Christian sources originally, and consequently that the name Jiljúlyeh must be accepted with caution. Taking into consideration the fact that there were at least six monasteries in the immediate neighbourhood of Jericho, without reckoning Mar Saba, Dayr el Mukellik, and Dayr Kharaytún, it is not only possible, but even probable, that Bible histories have by their means been transmitted to the Arabs, who, as is usual in such cases, have transferred the names of the principal Persons and Places from the Unknown to the Known.

Monasteries.

Of the monasteries of which we find the ruins, four, namely, Kasr el Yahúd, Kasr Hajla, Tell Moghyfer, and Khirbet Mefjir (besides Wady Nuway'ameh) are in the plain, and three in the mountains, namely, the caves of Kuruntil, Dayr Wady Kelt, and Dayr el Mukellik. In all of these, except Kasr el Yahúd and Khirbet Mefjir, frescoes more or less defaced have been found. At the former place are several graphitæ seemingly in Georgian, one in Greek, of which I could only make out a few letters and the following date (?) which would read 900 + 20 + 90 + 9 = 1019. I may observe that this method of writing a date with several letters when fewer would have sufficed, frequently occurs in the inscriptions I found in the 'Alah (see "Unexplored Syria," vol. ii.) At this river there is pretty conclusive evidence that the coarse tesselated pavement was used by the Crusaders in the fact that in the upper story some of it still remains *in situ* over a vault with a pointed arch.

At Dayr el Kelt, Arabic *graphitæ* in ordinary character (not Cufic) show that the first frescoes existed up to a comparatively late period. These lower frescoes are much superior in composition to the later ones by which they are covered, these latter being simply mural paintings on coarse plaster. The figures of the various saints have, as usual, their name and quality written above; one is of some little interest as showing that the monastery of St. Kalamon was not then as now quite sunk into oblivion. The other names, such as *ὁ ἁγιος ἀθανασιος του αθωνος*, have no interest. The rude bilingual inscription over the door refers to the restoration of the monastery, but gives no date.

Dayr el Mukellik is situated in by far the wildest and most inaccessible spot of all the haunts of the holy men of old, who certainly, as I told our Arab shaykh Jemíl, to his great amusement, lived amongst the rocks like the *wabr* (coney or hyrax), which always choose the

wildest and ruggedest spots for their *habitat*. This monastery is situated in even a wilder spot than that in Wady Kelt. Our road to it from 'Ain el Sultan lay through El Hazím, as the downs around Nebi Musa are called. Striking the Haj road from this place to Jerusalem, which is kept in good repair on account of the great annual pilgrimage, we rode along almost as far as Rijm Halayseh. Turning to the left we soon found traces of an ancient path constructed on the sides of a rough wady. Leaving our horses, we scrambled down on foot to the ruins which are situated at the foot of a precipice some 60ft. or 80ft. above the wady bed. The buildings that remain are small and insignificant; high up on the face of the cliff are two niches of masonry, clinging like swallows' nests to the rock, containing frescoes, one of the Blessed Virgin and the other of the Crucifixion. From the subjects of the paintings I am led to believe that they are not of very ancient date. Below the ruins is a large cistern, and around are several caves which seem to have been used as lairs by the Eremites.

The scene as we sat on the ruins was one of the wildest I have come across in Palestine. Above us towered the ledges and precipices of rust-coloured limestone; the sky above was wild and covered with storm-scuds relieved by frequent gleams of sunlight. Beneath us a ruddy torrent formed by the late rains washed and foamed; griffon vultures sailed majestically down the valley on full-spread wings, flocks of rock-doves dashed by occasionally, and now and again the clear full note of the orange-winged grakle rose startlingly shrill above the murmur of the waters. But for these the silence was unbroken, and not another living creature appeared in the solitude. What an existence must have been that of those who devoted themselves to death in life, to wasting the energies and vital power bestowed on them in droning and sleeping away their time instead of courageously doing their duty in the battle of life, may be seen by those who look deeper than the surface in such convents as Mar Saba, Sta. Katarina in Sinai, and others similar.

Jebel Kuruntil.

It was almost by chance that we discovered the fact that a monastery, or at all events a church, had existed at Tell Moghyfer. Some stones had lately been dug up by the natives, and on turning over one of these I found a portion of fresco containing a few Greek letters attached to it.

The existence of the apse of a small chapel on the summit of this mountain is well known, but I am not aware that the remains of the strong crusading fortress beside it, with its steep glacis and rock-hewn fosse on the land side, have ever been described. The main building—of which only the outer walls are traceable—is about 250ft. long by 100ft. wide. On the north, east, and south it is protected by the precipitous cliffs. Westwards a crescent-shaped ditch—now much filled with *débris*—has been cut in the rock. I could find no trace of any cistern or reservoir, which must, however, have existed, as there is no water nearer than that of 'Ain Duk, which flows some nine hundred feet below.

A similar fortress, also cut off from the land side by a fosse, is to be seen—but in even a more ruinous condition than that on Jebel Kuruntil—on the extreme edge of the hills on the north side of Wady Kelt. De Saulcy called it Beit bint el Jebaïl, but this name is not known at all. After much trouble I succeeded in finding the true name to be Nusayb el 'Awayshíreh.

Most of the Christian ruins near Jericho are built of a soft oolitic limestone, which seems all to have been quarried at Khirbet el Samrah, an extensive ruin some four miles north of Eriha. Here the quarries and quarry caves are extensive, and probably date from a very early period. The oolite here is overlaid by beds of stratified mud and conglomerate containing flints and water-worn stones.

Khirbet Gumrán.

Khirbet Gumrán lies two miles north of 'Ain Feshkah, on a spur at the base of the cliffs. The ruins are rude, and consist of a wall to the east; the steep slopes to the south and west seeming to have been considered sufficient protection in themselves, while to the north the ground is occupied by a collection of buildings now an indistinguishable mass of rude stones. A small birket lies between this ruin and the wall, and like all the other remains, is built of unhewn stones, which are packed with smaller ones and roughly plastered. The most remarkable feature at this spot is the enormous number of graves which lie beside it. I computed them at from 700 to 750, including some outliers on two adjoining hillocks. Those south of the ruin lie 20 degrees east of north, the head being to the south. They are arranged in regular rows, and close together, and are all covered with a paving, or rather roofing, of uncut stones: a large upright stone marks the head, and a somewhat smaller one the feet. On digging into one of these in company with M. Ganneau, we found, at the depth of 41 inches, sun-dried bricks, 15 by 11 inches and 9 inches thick, overlying the body. The bones were much decayed, and I could only obtain some teeth, which were unusually large and in good condition. No objects of any kind were found in the grave. On digging into another tomb we failed to find anything at a similar depth, and were prevented from carrying on our researches further by the approach of night.

The curious regularity of the graves, their position—so unlike that employed by either Christians or Moslems—and the use of sun-dried brick, renders the identification of the place a puzzle which seems likely to remain unsolved, as no inscription or even worked stone was to be seen amongst the untrimmed materials used. The only thing besides pottery that I found was a small nearly defaced copper coin, presumably Jewish.

and limate.

The pleasant clear weather, with cool breeze and warm but not hot sun, which succeeded the first rains, and the verdant appearance of the country, rendered the first fortnight of our stay at 'Ain el Sultán very enjoyable. This agreeable weather, however, is perhaps the most unhealthy part of the year; and so it proved to us. Fourteen men out of seventeen connected with the Survey suffered from more or less severe attacks of fever. The change, however, to the high level of Jerusalem,

and the great kindness and attention received there by those who were ill, has restored the whole party to their state of wonted health.

The climate of Jericho would seemingly have changed since the days of Josephus, or more probably the surplus irrigation was not then, as now, suffered to become stagnant pools, causing malaria and fever. The great Jewish historian in many passages vaunts the wonderful fertility of the place, and calls it θεῖον χώριον, a region fit for the gods. At present the luxuriance of vegetation is almost tropical, but the inhabitants are lazy, dissolute, and incapable of continuous work. As the governor of the village told me, "to rouse them you must take a stick, to make them work a kúrbáj" (cowhide). All kinds of vegetables, such as tomatoes, vegetable-marrows, &c., are in season all the year round. Grapes grow to a great size, the vines being trained over trellises supported on poles 4ft. high, as in some parts of the Pyrenees, and occasionally in North Italy. Indigo flourishes, but is seldom cultivated; sugar, too, and cotton, would doubtless succeed. Sloth, however, and indolence on the part of the government and peasants, now reign supreme, where a little care in drainage and steady cultivation might annually raise produce of equal value with the revenues of all the rest of Palestine. The timber, too, beside the Jordan might with but little trouble be made to supply a great deficiency in the Jerusalem market, where nothing whatever but foreign timber can be procured, and that at a high rate; for in addition to the transport from Jaffa, which is longer than that from the Jordan, the sea carriage must also be considered.

During our stay in the Ghor I found that the *bedn* (ibex) still exists in Wady Kelt, never quitting the security of its deep, rugged solitude. Jedu'a, brother of Shaykh Jemil of the Abu Nusayr, is the Nimrod of these parts, and brought a buck into camp one day. He told me it was the sixth buck he had shot in the valley, as he never kills the females; he estimated their number at present at not more than eight or ten in all. I have preserved the skin and horns, which, as far as I can judge without comparison, differ in nothing from the Sinaitic species; the Palmyrene, on the contrary, I believe to be a different variety, with stouter horns. The *wabr*, too (coney or hyrax), is also, though very rarely, found in Wady Kelt. Hitherto, I fancy, the existence of either of these animals so far north in Palestine has not been suspected.

Sleet commenced on Friday, December 26, and on the 27th a heavy fall of snow took place, accompanied by thunder; by Monday, however, nearly all traces of it had disappeared. Owing to the unusual quantity of rain which has fallen (12·59in. by our observations, but that at Jerusalem will probably be more), the wells and cisterns are already nearly full. A few days ago the Bir Ayyub overflowed. This is always a rather unusual occurrence, and seldom if ever has been known to take place before the month of March. Snow.

Some interesting discoveries have been made at this ancient site by the Messrs. Bergheim, who have purchased land and been building a house there. The clay image in basso-relievo, of which I send you a Antiquiti from Gez Tell Jezar

sketch, was picked up by Mr. P. Bergheim, from among the earth turned up in digging for hewn stones for building purposes. This figure is very interesting, and, I imagine, unique; the front seems to have been moulded, to judge from the appearance of the edges and from the rounded back. The headgear, too, is remarkable, and reminds one rather of the castellated crown seen on Sidonian coins. For the account of a statue of Venus at Gaza, which in many respects resembled this figure, see the letter of St. Porphyrion (Bolland, *Acta Sanctorum*, Feb., tome iii. p. 648), quoted by F. Lenormant, *Lettres Assyriologiques*, &c., tome ii. p. 165. I am indebted to the kindness of these gentlemen for some flint flukes and an arrowhead also found there. The flint flukes are similar to those I formerly purchased from the Abbé Moretain, who discovered them at Baht Sayûr, near Bethlehem, and which now belong to the Christy collection; the arrowhead is unlike anything I have previously met with in the country.

arath. Maarath is mentioned in Josh. xv. 59 as one of the cities in the mountains of Judah. It seems very probable that this may be the *mons mardes* where St. Enthymius found ruins (*Acta Sanctorum*, ii. p. 306), and which I now identify with Khirbet Mird near Mar Saba. Gesenius derives the word from a root meaning openness or barrenness; either of these significations would apply equally well to Khirbet Mird, which is situated on a round, almost isolated hill on the west of the Bukay'a or open plain which extends between Mar Saba and the ridge of cliffs overhanging the Dead Sea. The view from the ruin embraces a considerable extent of country, and though there are traces of vineyards in the Bukay'a, still the general character of the surrounding hills is that of extreme barrenness.

ogress of Survey. The progress of the Survey is most satisfactory, as will be seen by the fact that last year the average amount filled in by each man was 2·35 square miles, and this year is about 2·75 square miles per man on each day in camp. By days in camp I do not include Sundays; but all other days employed in moving camp, penning in, and rainy days, on which fieldwork was impossible, are included, so that an actual day's work is of course much larger than this, which is merely the average of days spent under canvas.

XVII.

JERUSALEM, *Jan.* 2, 1874.

rmy ather. The exceptionally cold and tempestuous winter still keeps us prisoners here, and were it not for the house kindly lent us by Dr. Chaplin we should be in bad way. Our time, however, is fully employed indoors, and also abroad whenever a few hours of sunshine enable us to go out. The Maritime Plain is such a swamp that the fellahîn are beginning to despair of ever being able to get the spring crops in, and say that those

already sown run much danger of being spoiled. The hills are not only impassable for cross-country work, but the winds are so keen and chilling that neither man nor horse could camp out without great risk. The Jordan valley is a simple quagmire, and the *Zór*, or second bed of the river, is in full flood.

Such being the condition of the country we must perforce wait here till not only the rains have somewhat ceased, but till a week's fine weather has rendered the survey practicable. This enforced sojourn here has enabled me to drag up a fuller account of modern Jerusalem than any which, as far as I am aware, has ever yet been published.

The few fine days we have had have been employed by Lieutenant Conder and myself on various small excursions in the neighbourhood. On the 16th we rode down to Ramleh to make a plan of the church there. When camped at Ramleh in 1872, I had not M. de Vogüé's "Churches of Palestine," but felt sure that he would not have neglected such a conspicuous and well-preserved monument. It seems, however, that he was prevented from doing anything by the fanaticism of the inhabitants. In 1872, however, I wandered about the whole building unmolested and unnoticed.

Khirbet Ikbala.

En route Lieutenant Conder made a plan of the crusading ruin of Khirbet Ikbala, south-east of Kariyet el 'Anab, and about a quarter of a mile south of the bridge on the high road. This is said by the natives to have been Dayr el Benát, a nunnery, where dwelt the Bint Sultán el Fenish—the daughter of the Phœnican king. Since the telegraph has been laid along the highway they have made an addition to the story, and say that she communicated with her father, whose summer quarters were at Soba, by means of a long wire. Her father's winter quarters are placed at Rathín, as the natives almost invariably call Latrún; between this place is another relic of the daughter in a small tumulus, which I hope to open some day, called Rijm el Haïk bint Sultán el Fenish. The aqueduct, which formerly led from near Tell Jezar (Gezer) to the Birket el Jamús at Ramleh, seems also referable to her, as it is named Kanat bint el Káfir—the water-channel of Infidel's daughter.

In Gen. ix. 16 we read that Gezer was taken by Pharaoh, king of Egypt, from the Caananites, and given to his daughter, wife to King Solomon, and in the following verse this latter monarch, we are told, rebuilt it. The connection between Pharaoh's daughter and the Bint el Káfir seems very probable.

Beyond Kariyet el Anab I tried to identify the places mentioned by Schwartz (p. 68, ed. 1852) as Khirbet Midian and Jebel Modüm, but not one of the many fellahín whom I asked had ever heard of such names, nor had I any better luck with his Izpa or Mizpah, near Kastal. Though sometimes ingenious, this author is generally incorrect in his accounts and untrustworthy in his nomenclature.

The effects of the heavy rains have been almost fatal to the carriage road; indeed, if it be not soon repaired it will soon become impassable for wheeled vehicles. In places it is deeply scored by the torrents, in

other parts heaps of solid stones give it the appearance of a wady-bed, while on the plain most of the bridges have been destroyed by the floods. The water was then out to such an extent that between Ramleh and Jaffa it was necessary for them to swim their horses.

From Ramleh we visited Tell Jezar, to enable Lieutenant Conder to make a plan of it. The name of the village at its southern end, Abu Shusheh, is said to be derived from a dervish who once upon a time, in season of excessive drought, prayed for rain, and was told by a *rammal* (diviner by sand) that if water came, he—the dervish—must perish by it; to this he did not object, and soon water gushed out of the earth and formed a pool into which he stepped and was drowned, and nothing but his top-knot of hair remained in view, and when the people saw this they cried out "Ya, Abu Shusheh!"—(oh, father of a top-knot).

Returning by El Medyeh, we completed the plan of the curious tombs, which I think without doubt are those of the Maccabees. Dr. Sandreczki, to whom belongs the honour of identifying El Medyeh with Modin, never saw the constructed tombs, but only those hewn in the rock about one-third of a mile south of Shaykh el Gharbawi, beside which former are situated. From this point a great expanse of sea-horizon is visible, and the situation well suits the description of Josephus."

I enclose a sketch (see p. 59) of the most perfect chamber of the building, which will show by the style of masonry that it is no ordinary sepulchre. I also enclose a proposed restoration of the pyramids mentioned by Josephus (*Ant.* xiii., vii. 6), which I have drawn on the model of the rude funerary bas-reliefs found by Professor Palmer and myself at Petra. This restoration gives a height of eleven feet above the building, which itself must have been nearly as much. This height is sufficient for seven white pyramids, such as are described (Josph. l. c.) to have been visible at a very great distance. The name Kabúr el Yehúd was given to Dr. Sandreczki as applying to the rock-hewn tombs; now the fellahín apply it to both, but the original name of the built-up sepulchre seems to have been El Ikbirreh.

A short distance north-east of Jerusalem is a small village named El Hezmeh, which seems to answer very well to the Azmaveh (עזמית) of Neh. vii. 28, and Ezra ii. 24, where its inhabitants are mentioned with those of Anathoth, the modern 'Anáta, which lies a short distance south of Heymeh. The change of 'Ain into Ha is, as I have more than once had occasion to remark, not infrequent.

On the side of the wady 'north of El Heymeh and opposite to it are five constructions of peculiar form, consisting of a double wall forming a parallelogram from 98 to 176 feet in length by 9½ to 16 feet in breadth; the height varies from 3 to 6 feet. The interior is formed of a mass of loose stones of various sizes. The walls are composed of rough stones, sometimes of great size, packed with smaller ones to render them more even. No mortar is used. In one of them a square chamber is to be seen, and also a kind of cist. Doubtless such cavities exist in the others, and I hope before leaving Jerusalem, if the weather allow of it, to make some

excavations with the object of discovering their character, whether sepulchral or not.

Dr. Robinson's account of these curious monuments (Later Bib. Res. p. 287; ed. 1856) is very incorrect, and unworthy of his usual shrewdness. He says, after various wrong measurements and details, "they are such as the Arabs may have thrown together in no very distant times." To me the rude massive character of the constructions and their disposition give them an air of great antiquity. Lengthwise they lie, generally speaking, north-east and south-west, but the direction varies in each. Among the people they are known as the Kabúr Ben' Israím. When I first heard this curious form I had it repeated, and then it was put in the more usual way, Kabúr Beni Israíl, but the former was given me by three separate individuals. They are also known as Kabúr el Amálikeh.

Mozah, a town of Benjamin (Josh. xviii. 26), usually considered to be Kolonyeh, because in the Mishna a place named Motsa is mentioned as being below Jerusalem, and that willow branches were brought there for the Feast of Tabernacles, and the Gemara adds that the place was a Colonia (see further, Dict. Bible ii. 439). The name seems to linger in the Khirbet Bayt Mizzeh, which lies on the hill above Kolonyeh northward. Mozah.

A large quantity of this substance has lately risen, and specimens have been brought into the Jerusalem market by the Arabs. The quantity is estimated at thirty kantars, or about seven and a half tons. Being exceedingly hard and of very good quality, this bitumen used to fetch as much as forty-five pounds the kantar in Austria, where it was much used in making varnishes. At present it is not worth more than four pounds the kantar, owing to the discovery of a mine in Europe which produces an equally fine quality. Bitumen from the Dead Sea.

CHARLES F. TYRWHITT DRAKE, F.R.G.S.

THE JERUSALEM RESEARCHES.

LETTERS FROM M. CLERMONT-GANNEAU.

III.

JERUSALEM, *October* 5—10, 1873.

Excursion to Jericho.

THE day before yesterday we returned from Jericho, having taken advantage of Lieutenant Conder's presence there to visit the place, in the hope of verifying certain points. We passed five days in the Survey Camp, meeting with the most friendly reception from the officers in charge, and came back here on the third.

The two points which were the motives of this journey were (1) the examination of the site of the Hajar el Asbah, which I had for a long time,* for various reasons, proposed to identify with the Stone of Bohan;† and (2) the project to excavate a cemetery near Goumran pointed out as curious by MM. Rey and De Saulcy. In view of the latter I had brought with me two peasants of Silwan, formerly workmen under Captain Warren, and taken certain tools, such as picks, shovels, and crowbars from the Society's storehouse. The Jericho people are of no use for this kind of work, as they even employ the fellahîn of the mountains to cultivate their own lands.

Our journey was accomplished without incident, except that arriving after nightfall, and badly guided by our two peasants, we wandered about for two hours in the darkness and the thorn thickets before discovering the camp, masked as it was by the Tell el A'in, at the foot of which it was placed.

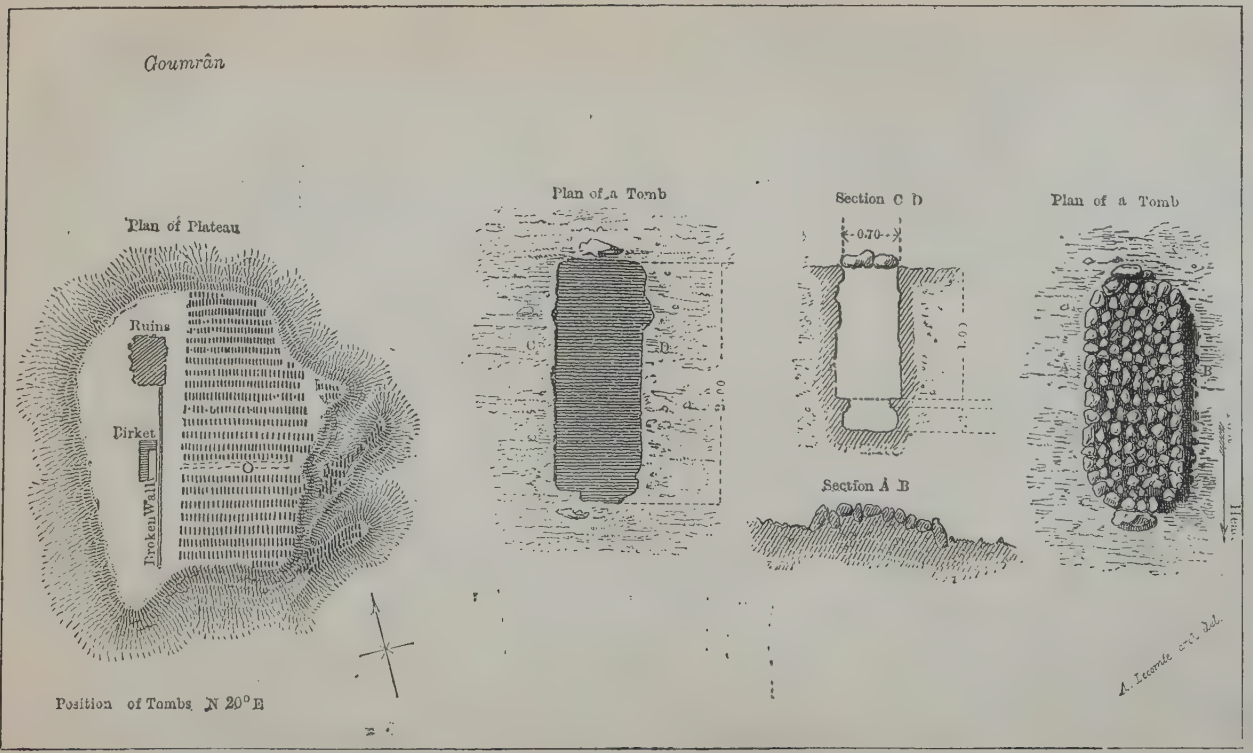
Hajar el Asbah and the Stone of Bohan.

We started the next day, accompanied by Messrs. Conder and Drake, for Hajar el Asbah‡ and the Khirbet Goumran. We arrived at the territory (Ardh) of the former after crossing in succession the Wady el Kelt, the Wady Daber, and the little Wady el A'sala. It is a small plain extending between the foot of the mountains and the sea, to a bold and well-marked promontory which one of our guides called, I believe, Edh-dh'neib e'yeir (?). In the northern portion of this region, almost at the foot of the peak, lie four or five great blocks of rock, probably fallen from the summit or flank of the mountain. The most northerly of these, very nearly cubical in form, and measuring two metres and a half in height, was pointed out to us as the Hajar el

* *Quarterly Statement*, 1871, p. 105 ; and *Quarterly Statement*, 1872, p. 116.

† Joshua xv. 6, and xviii. 17.

‡ Hajar el Asbah is marked on the maps of Vandevelde and Murray as Hajar Lesbah, on the north-west of the Dead Sea.



CEMETERY OF GOUMRAN.

Asbah: it is cloven in the middle. The scantiness of its proportions forms a striking contrast with the importance accorded to this simple piece of rock, which, without any thrilling character, has nevertheless given its name to a surrounding piece of country comparatively large. The form of the stone hardly appeared to me to justify the signification which in my memoir on the subject I had assigned to the Hebrew Bohan, and to the Arabic word Asbah (for Asb'a), *thumb* or *finger*. On the other hand, I discovered close by, and standing on the side of the hill, a remarkable isolated peak, which struck me at first sight as well as my companions. This point of rock presents a striking resemblance to a fist closed with the thumb raised, as will be easily seen by looking at M. Lecomte's sketch. Nothing more natural than to apply to this finger-shaped point of rock the characteristic denominations of *thumb* or *finger*, only unfortunately the guides assured us that the Hajar el Asbah was really the fallen block we had just visited, and that this other rock was called *Sahsoul H'meîn* or *Gourdet Sahsoul H'meîl*, which it seems difficult to attach etymologically to *Eben Bohan*.

What are we to understand from these facts? It may very well be that the Arabic translation of the Hebrew word at first applied to the peak has been transferred to one of the blocks fallen from the mountain close by. What would seem to justify this conjecture is that the name of Asbah is extended over the whole of the plain, as we have seen. There seems nothing impossible in supposing that after this extension of meaning it should be again concentrated on a single block within the space, and that towards the point by which the place was ordinarily reached, the north. The transference of name might possibly be dated back to the falling of the stone itself from the mountain; such an accident may have struck the next visitors so much as to have caused them to fix the denomination of the whole region to this single stone.

I collected from the Bedawi who accompanied us a variation of the name Hajar el Asbah, viz., *Hajar es Sobeh*.

Not only the peak itself in which I wished to find the Stone of Bohan has a highly characteristic form, but the shadow which it threw on the side of the hill, at the moment when we passed before it, gave a curious profile suggesting also the signification of the name.

Lastly, I will add to these observations one which appears to me of great value in this important question of Biblical topography. This peak marks the exact point where the mountains which fringe the western side of the Dead Sea change their direction, or at least to the eye appear to change it. It is at the extremity of the Cape which, looking from north to south, closes the landward horizon, appearing from this side to plunge into the sea. It is a point which forms a natural position, and there is therefore nothing astonishing in its being chosen as one of the points in the border line between Benjamin and Judah. This consideration appeared to me so important that on our return I begged M. Lecomte to make, from the top of the Tell Ain es Sultan, a panoramic

view of the plain of Jericho and its horizon of mountains from the *Tawahîn es Soukkar* to the sea.

We must remark that the peak only presents its profile clearly indicated when one looks at it from the north; seen from the south, as we remarked on returning, it had lost its first aspect; on the other hand, it resembled now, in a very striking manner, a colossal statue, seated in the Egyptian manner.

Excavation of the Tombs of Gomran.

After a brief halt at Hajar el Asbah, we continued our journey to the south, to examine the site of the Khirbet Gomran, and especially the cemetery pointed out here by MM. Rey and De Saulcy. The ruins are quite insignificant in themselves: a few fallen walls of mean construction; a little *birket*, into which you descend by steps; and numerous fragments of irregular pottery scattered over the soil. Our attention was principally attracted by the numerous tombs (perhaps a thousand) which cover the mound and adjacent plateaux. To judge only by their exterior aspect they might be taken for ordinary Arab tombs, composed of a small elliptical tumulus, surrounded by a range of rough stones, with two large stones placed upright at the two extremities. All that distinguishes these sepulchres distinctly from modern tombs is the orientation: they all have their major axis north and south instead of east and west. This particularity had been already noted by the Mussulman guides of M. Rey, and it called from them the remark that they were the tombs of *Kouffar* (not Mussulmans).

I resolved to open one of the tombs. Our two men of Silwan set to work under our eyes, while we followed—Mr. Drake, M. Lecomte, and myself—the progress of the excavation. After digging about one metre in depth, our workmen came upon a bed of rough clay brick measuring 0·40 × ·20 × ·12 metres, and resting on a kind of flange cut in the earth itself. On removing these bricks, we found in the grave the bones, partly destroyed, of the corpse which had been buried there; and managed to pick out a bit of a jawbone, with teeth adhering, which will perhaps enable anthropological conclusions to be drawn. There was no article of any kind in the tomb. The head was turned to the south, and the feet to the north. You will gather from M. Lecomte's sketches some idea of the dimensions and disposition of the tomb which we opened, as well as of the general aspect of this enigmatical cemetery. The principal plateau, which contains the greater number of these tombs, is crossed from east to west by a kind of alley dividing the tombs into two zones. It is difficult to form any opinion on these sepulchres, principally on account of their abnormal orientation. Can they belong to some ancient Arabic tribe of the *Jahiliyeh* period? If they were Christian tombs they would offer some characteristic sign or religious emblem, for the employment of bricks to cover the body, and the comparative depth of the graves, show that the tombs have been constructed with a certain amount of care.

Riha.

I took advantage of Sunday to make a little excursion to Riha and its environs, accompanied by M. Lecomte. We paid a visit to the *Mutesellim*

ROCK NEAR THE HAJAR EL ASBAH (STONE OF BOHAN).

of the place, who resides in the Arab *borj*, in the hope of getting some information from him. We found a man of Rîha who pretended to have discovered some days before three stones with inscriptions; perhaps they were only fragments of sculpture such as we had already found at the *Tawahîn es Soukkar*, mere pieces of capitals and friezes on which the Arabs wanted us to see inscriptions. However that may be, it was impossible for us to get a sight of these three inscribed stones, and the owner ended by saying that he had given them to a man of Silwan.

Fragments of sculptu from the Tells of Jericho.

We then entered an enclosure belonging, they told us, to the Russians, in which had been accumulated a great quantity of ancient cut stones taken from excavations made in the surrounding Tells, and intended to serve for a new building projected by the Russians. We examined with the greatest care this kind of workyard, principally furnished from the excavations at Tell el Matlab, and observed great quantities of architectural fragments of mouldings, bases, capitals, shafts, fragments of sculptured friezes, bits of sarcophagi with garlands, &c., and stones bearing the cross. Farther on, in the garden, almost entirely buried in the soil, was a great block of red granite. It would be important to know exactly the origin of these remains, which are certainly the *débris* of considerable buildings, as some conclusion might be drawn from it as to the site of ancient Jericho.

Unfortunately, only a limited faith can be put in the assertions of the Arabs, although the greater part were unanimous in indicating Tell el Matlab as the place which had furnished most of the stones. And, indeed, we found, on the way back to camp, fresh traces of excavations in that Tell, and some blocks recently dug out. This indication agrees well enough with the tradition mentioned below, which places the ancient Jericho at the Tell el Matlab. M. Lecomte went the next day to copy the most interesting of these fragments.

In the afternoon I went alone on a little excursion north of Jericho, taking for guide a fellah of El 'Azariyé (Bethany), who often comes down to Jericho for agricultural work, and knows its environs better than the inhabitants of the place itself, from whom one can get no information whatever.

Khirbet Moufjir.

I went first to visit *Khirbet el Moufjir*, north of the *Wady Nouè'mè*, not far from the aqueduct which crosses the valley and was pointed out to me under the name of *Jesr Abou Ghabbouch*. Its ruins are composed of little mounds extending over a considerable space, some of which have been excavated by Captain Warren. These excavations brought to light, among other things, a fragment of an apsis whose convexity pointed south, perhaps the extremity of the transept of a church of regular orientation. The same name (*Khirbet*, or *Tawâhin el Moufjir*) is applied to very considerable ruins about a quarter of an hour to the west, at the end of an aqueduct supported by an arcade with nearly semicircular arches. A little wady, a lateral affluent of the Wady Nouè'mè, which I remarked not far off, was pointed out to me as the

Wady Moufjir; later on the Bedouin of the locality assured me that it was not the *Wady Moufjir*, but the *Wady Seŭrhān*; others again maintained that it was not a wady at all, but a simple place called "the *zaggoums* of Seŭrhān (*Z'goumāt Seŭrhān*) since a certain *Seŭrhān* had been killed there by the Adouān.

nctuary of e Imam y.

We then proceeded to Ain ed Doûk, crossing the *territory of the sanctuary of the Imam Aly* (*Ardh Maqam el Imam Aly*), a sanctuary which is the object, in this locality, of the greatest veneration, and is often simply called the *Maqam*. We shall see immediately the curious legend which belongs to this Moslem sanctuary. We passed on our way to the *maqam* by the Tell el Abraïke. The *maqam* has nothing remarkable in itself. I found a Mussulman tomb protected by a low wall of uncemented stones and surrounded by a number of implements and tools deposited by their proprietors under the safeguard of the sanctity of the spot. Farther on are two large shafts, which seem to mark the exact site of the *maqam*. A small plateau in front is fitted with pits dug in the ground, and also confided to the protection of the saint. The *maqam* is at the foot of a considerable eminence called (we shall see directly why) *Mouèdhhèn Eb'lal*, that is to say, *the place where Eblal uttered the call to prayer*. This hill commands all the environs and the Wady Nouè'mè; and its eminently strategic position may perhaps justify us in regarding it as the site of the fortress of Doch or Dagon (?).

mb with rcophagus d sculp- red bed.

We continued to ascend the Wady Nouè'mè, which widens at this place, following the foot of the mountains which bound it on the north. Arrived at the Well of Ain ed Dûk, and of Ain Nouè'mè, I went to see a tomb cut out in the side of a hill, the entrance to which is visible from the bottom of the valley. It consists of a chamber with twenty-one perpendicular loculi disposed in two stages. The number 21 (7×3) is essentially a funereal number. I remarked two sarcophagi, of which one is longer and broader than the other; on the ground, in the midst of a pile of cut-up straw (*tibĕn*), lay a fragment of a sarcophagus lid sculptured and ornamented with triangular pediments, and other fragments of lid and sarcophagus mixed up. The chamber had been recently opened, I was told, by a Bedawi, who had managed to make a granary of it. I saw, indeed, at the door of the tomb, the earth which had been taken out of it; it was all mixed up with bones, fragments of pottery and glass, &c., and appeared to have been deposited very recently. By the side of this was another tomb like it, almost entirely filled with earth. I came back the next day and made an excavation, which led to no result of importance. The second tomb, which appeared to me unfinished, had in any case been violated a long time before. We found in the earth at one of the corners bones which seemed to belong to a body inhumed here after the building of the tomb, perhaps of some Arab. Mr. Drake and M. Lecomte went the next day and took drawings of the plan of the tomb and the sarcophagus lid.

gend.

It is probably the presence of these tombs which has given rise to

the legend which my guide told me when he pointed them out from the valley. "Deep down in the flat ground of *Abou Lahem* (*fi qâ' 'Khaur Abou Lahem*) is a stone with an inscription; beside it is a leaden casket, which contains another of gold, and this contains the body of a man."

The same guide told me that the *old men* of Riha said that the site of ancient Jericho was Tell el Matlab.

Traditions relating to Joshua and the taking of Jericho.

The whole of Monday was taken up with the useless excavation of the neighbouring tomb. In the evening, talking over it in the camp with one of the *'Abîd* employed by Lieut. Conder, I took down from his mouth certain traditions, which seem to me sufficiently important to be related in detail, because they attach themselves, in a confused but undoubtful sort of way, to the name and story of Joshua. I attach the more importance to these legends—an echo of the Biblical narrative—because they were told me by a man extremely simple and almost a savage, before an Arab audience, who could have pulled him up short, and because the stories themselves have undergone changes too strange and too local not to be original.

The city o Brass, tak by Imam Aly.

The Bedawi began by relating how, not far from the *Tell-el-ithlé*, there exist ruins with *Dawâris* (*i.e.*, ruins of old things), and that there was the ancient Jericho, the City of Brass, *medînèt en nahas*, surrounded by seven walls of brass. The city was in the power of the *Kouffar* (infidels), on whom the Imam Aly, son of Abou Taleb (he of the *maqam*), made war. Aly mounted his horse Meimoun, rode round the city, and overthrew its walls by blowing on them (*bén-nêfès*), the ramparts falling of their own accord, stone by stone. This legend recalls the Biblical account of the taking of Jericho, and there is another circumstance which shows how, under the name of Aly, lies hid the personality of Joshua. After his combat with the Kouffar of the City of Brass the day drew to an end, and the infidels were about to profit by the darkness to escape, when the Imam Aly cried out, addressing the sun, "Return, O blessed! return, O blessed!" (*Erdja'y ya mûbarèkè! Inthiny ya moubarèkè!*) Immediately, by the permission of God, the sun, which was in the west, and on the point of disappearing behind the mountain, placed itself once more in the east, in the place whence it had started, and since that time the mountain above which the sun was hanging at the moment of the miracle has been called *Dahrat eth-thiniyé* (the croup of the turning, from *inthana, to turn, return*). It is the low chain running at the foot of Mount Quarantania above the *Tawahîn es Soukkar*, which one passes, in going from Ain es Sultân to the *maqam*, on a point covered with little heaps of stones (*chawâhid*) raised by Mussulmans, who can see from this place Neby Mûsa.

As soon as the Imam Aly saw the sun return to the east, he cried to his servant Eblal (or Belal), who at this moment was on the mountain now called *Mouèddhèn Eblal*, to make the call for the morning prayer (Edhân), whence the name given latterly to the mountain (Place of the Call to Prayer by Eblal). Perhaps this name belongs to a group of the

tribe of the 'Abîd called Belalat. The miracle having assured victory to Imam Aly, he exterminated all the infidels, and demolished the city from the foundations, the fugitives being entirely destroyed by wasps.

We easily observe in this simple legend the leading features of the story of the fall of Jericho and the victory of Joshua over the Amorites, only in consequence of the absolute want of historical perspective which belongs to popular stories, facts and personages the most widely separate are mixed up together. We remark as well a very pronounced tendency to localise details by attaching them in the most rudimentary etymological manner to the names of places. It is not, however, without interest to have collected on the very spot where the events took place these popular accounts which have preserved their memory.

ll el hlé.

On Tuesday morning, while M. Lecomte was occupied in making a drawing of the plain of Jericho, taken from the Tell el Ain, we went with Lieutenant Conder to Tell el Ithlé, to which the story related above had drawn our attention. We remarked nothing striking. Lieut. Conder left us here to go and explore the *Tell el Moufjir*. I wanted to examine the environs of *Tell el Ithlé*, but, unfortunately, my guide was a Riha man, extremely stupid, who could give no information whatever, and I was obliged to renounce the design. I regretted this exceedingly, for on my return to Jerusalem I saw on reading the guide of Liévin, and the dissertation of Zschokke, that not far from there was the probable site of Gilgal, now called *Tell el Jeldjoul*. I could have wished to verify this on the spot, but I immediately pointed out the fact to Lieut. Conder, who has just informed me by letter of the correctness of the information with which I furnished him. I am convinced that there would be interesting researches to be made in this place, the identification of which would determine *par contre-coup* the precise site of the different Jerichos.

scriptions Riha.

From Tell el Ithlé I went to Riha, where my guide professed to have in his house an inscribed stone found at Tell el Qos; it was nothing more than a simple piece of marble with certain scratches made by a pick. I passed nearly an hour in examining stone by stone all the tumble-down houses in Jericho. This minute inspection resulted in nothing. I only saw the place where, three years ago, a fine monumental Latin inscription had been taken away. I took a squeeze of it then. It contained, in all probability, the name of the famous usurper Pescennius Niger.

cient nvent in Wady lt.

The afternoon was devoted to visiting, with Mr. Drake and M. Lecomte, the convent of Deir el Kelt, situated in the wildest part of the wady of the same name, the plan of which had been taken a few days before by Lieut. Conder. I went there principally to take the squeeze of a Greek and Arabic inscription which Lieut. Conder had found and copied. In order to reach the place we followed on foot the aqueduct which descends the wady on the north side. The road was as bad as possible, and the heat considerable.

There is nothing very remarkable about the convent; the frescoes which decorate the interior of the church and the ruined chapel appear to belong to several periods. They are covered with *graffiti*, painted or engraved. The only detail which struck me was that the church having no orientation, on account of the direction of the rock to which it clings, the builders had to compensate for this infraction of the rules of religious architecture by placing sideways the window of the apse, of which the two sides (themselves oblique) form between them and with the apse itself, such angles that the mean axis of the window is directed exactly towards the east. Symmetry is thus unhesitatingly sacrificed to the exigencies of custom.

Bilingual Inscription

The inscription spoken of is over the entrance. It is bilingual, and probably of a late period. The Greek is exceedingly incorrect in orthography and in syntax. It is, besides, negligently carved, and very difficult to decipher.

This is what I have read of it up to the present:—

+ ΑΝΘΕΚΕΝ . . .	+ was dedicated
. . . . ΔΙΑΧΙΡΟC . .	by the hand
ΒΡΑΧΙΜΤΟΥCΑ . . .	of Ibrahim and his
ΔΕΛΦΟΥCΑΥΤΟΥC . .	brothers.
ΧΠ	

While the Arabic inscription reads as follows:—"This . . . has been built by Ibrahim and his brothers . . Moussa from Jifné (?) . . May God hold them in his mercy. And he said: Amen."

Perhaps the Arabic word which I cannot translate refers to the building of the gate itself. I have, however, in my hands a squeeze which will probably enable me to read more of it.

I forgot to add that I profited by the presence of our two workmen to disengage a part of the little ruined building which surrounds the fountain of Elisha. I distinguished very clearly an apse with a niche, which probably belonged to a little pagan temple consecrated to the goddess of the fountain. Unhappily the people of Riha made me discontinue the work for fear of spoiling the water.

IV.

The Græco-Arabic inscription at Deir el Kel

I had read the first word of the Greek part of the inscription at Deir el Kelt (see above), ΑΝΘΕΚΕΝ, admitting an incorrectness in spelling, of which the rest of the inscription offers several examples. An attentive examination of the squeeze shows me that it should have been read ΑΝΕΚΕΝΙCΘΗ (for *ἀνεκαινίσθη*), "has been repaired or rebuilt." This new reading, of which there is no doubt, changes the whole construction of the phrase, which otherwise appeared singularly confused. Evidently ΔΙΑ ΧΙΡΟC, "by the hand" (of Ibrahim), belongs to the verb, completing the predicate, while the group of letters between

the two contain the noun which is the subject of the passive verb. This noun up to the present has resisted all my efforts to read, which is the more to be regretted, because it certainly names the building, or the part of the building, repaired. I think it was preceded by the feminine article ἡ: it begins with ΠΑ, followed apparently by a sign of abbreviation. It might have been παλαια (the ancient). In this case the true name would begin with the second line, M°, which I am tempted to consider as an abbreviation for MONH (monastery), a form much used, if I mistake not, in ecclesiastical inscriptions. "The old convent has been repaired by the hand of Ibrahim," &c.

The carver had first written ΚΑΙ ΤΟΥ ΑΔΕΛΦΟΥ ΑΤΟΥ correctly enough, save for the omission of the Υ in ἀυτου; but he afterwards added two sigmas, so as to make it run τὸυς ἀδελφουυς ἀυτοῦ, choosing, apparently, to sacrifice grammar to truth, in order to pepetuate the plurality of Ibrahim's co-operators. The Arabic text speaks of several brothers.

As to the last line, which contains a religious invocation of some kind, I cannot yet make anything of it.

rag-
ient of a
oman
ilestone.

I found at Khan el Hathrour what seemed to me the fragment of a Roman milestone, brought, however, from some other place. Lieutenant Conder has pointed out to me that the old Roman road from Jericho diverged from the present road before Khan el Hathrour, and passed more to the south, and, besides, that the distances between Khan el Hathrour and the Dabbûs el 'Abid is more than a mile.

orged
iscription
n Hebrew
hœnician.

I send you a copy of an inscribed stone presented to me by a man at Jerusalem on my arrival. It is a curious specimen of the manufacture of pretended inscriptions which has been carried on here for three years, and to which I have called attention on several occasions in Europe. The stone is a kind of Cornelian cut in the form of a cone: the inscription consists of four lines in Phœnician characters like those of the Moabite Stone, the engraving of which is alone sufficient to prove the forgery. The lapidary, for instance, makes his characters approach the Greek and Latin types:—the *He* is written like E, the *vau* like a k, the *caph* like a C. This inscription has a certain advantage over its brethren, being invented by a man with some pretensions to knowledge, for it can really be translated without difficulty into sense. This fact proves that it comes from a different origin to the Shapira things. It reads, in Hebrew, thus—

אבר
יהוה
דוד
בלן

"The servant of Jehovah, David, King."

David's own seal, and for ten francs! Certainly far from dear, and the forger must be credited with great moderation.

Visit to the Haram.

On the 16th of December I went for the first time to the Haram, in company with M. Lecomte and Lieutenant Conder. The visit was a brief one, but was not without results. I found in one of the little oratories which surround the esplanade of the Sakhra a Cufic inscription of the third century of the Hejira, which I intend to copy. A little farther on I remarked a beautiful old sarcophagus, ornamented with roses, and then we examined closely the curious semicircular arches in the upper part of the exterior wall of the Sakhra. They were brought to light on one of the sides which had been stripped during repairs of the covering-in tiles which concealed them. The existence of these arcades is a fact of great importance, and one which may lead to new conclusions as to the original form of the mosque; we must not, however, be in too great a hurry to deduce proofs as to this or that date. The arcades must be studied with the most minute care before we can determine their period with any precision. We propose to give our attention to it immediately, and to take a photograph, as soon as the weather will allow, of the side now exposed.

Distinctive character of the stones cut by the Crusaders.

I do not think it out of place to communicate an observation which I made some time ago, and which I have not seen any notice of elsewhere.

Criterion by which to recognise them on first inspection.

It has, I think, a certain value, because it leads to no less than an *almost absolutely certain diagnosis* of the stones cut by the Crusaders.

This distinction concerns not only the mediæval archæology of Palestine, but also, and almost to the same degree, the archæology of earlier times.

Gothic, Saracen, and Western.

One knows already how little people agree respecting the age of several of the Palestine monuments; it is not rare to see contradictory theories on the subject of the same edifice, or the same part of an edifice, oscillate between the most diverse epochs, Hebrew, Jewish, Roman, Byzantine, Mediæval, Western, and even Arab.

The reason of this is, that people confine themselves usually to the examination of *forms* and *styles*, and that nothing is more deceptive than this kind of evidence when other means of identification are not at one's disposal. I will cite but one example. One looks upon it as an established truth that every pointed arch with *normal* joints is *Arab*, and that every pointed arch with vertical joints is *western*.

This rule, elsewhere fixed, is frequently violated in Palestine, and will assuredly mislead those who would take it for an infallible guide.

The peculiarity which I now point out enables one to decide, stone by stone, what materials were worked into any edifice by the Crusaders.

As is already known, a great number of the blocks found in the constructions erected in Palestine by the Crusaders show masons' marks consisting of letters of the Latin alphabet, including various symbols, some of which are very characteristic (the fleur-de-lis, for example). I have collected some hundreds of examples in my notes. No possible doubt would exist if each stone showed these

incontestable signs, but unfortunately this is far from the case. But my course of observations enables me to supply their absence and to arrive at the following conclusion:—That I believe myself able, without too much boldness, to generalise as follows—"The stones bearing mediæval (Latin) letters have their exterior faces dressed, *or rather scored*, in a special manner, which of itself alone suffices to characterise them."

This surface dressing consists (on stones with plane surfaces) of oblique lines closely ranged, all in the same direction, done with a toothed instrument. The obliquity of the lines appears generally to be at an angle of 40° to 45°. This uniform line is particularly visible when the stones are illuminated by a side light. I have found it on a quantity of stones without masons' marks, but employed concurrently with signs on stones in perfectly homogeneous buildings.

Its presence is so specific that it has often led me to note masons' marks which would otherwise have escaped me, because it determines, *à priori*, the age of the stone, and warns me that, perhaps, a mason's mark is to be found.

I have noted the existence of this surface dressing on stones of all shapes and positions: blocks, in courses, in walls or pillars, voussoirs of arches, and even in rebated blocks. It exists also on stones with carved surfaces placed vertically, shafts of columns, concave or convex blocks of apses, or circular walls.

But in this case the cuts are very slightly oblique, and approach perceptibly to the vertical which is the normal of the cylinder; when, on the contrary, the cylinder is disposed horizontally (horizontal mouldings) the lines of the cut are very nearly horizontal.

These facts are easily explained by the necessity of making the tool follow a rectilinear direction; if, for example, the same method had been followed as for plane surfaces, the tool would only have touched the curved surfaces perpendicularly to their normal, and would have produced marks only instead of lines. I have remarked another group of stones also dressed obliquely, but on which the cuts are replaced by a series of dotted lines. I have not yet studied this peculiarity sufficiently to say if these stones belong to the same epoch as the others.

So far I have not met with a single fact in contradiction to the broad rule which I think I am able to lay down as follows (restricting it, be it well understood to those parts of Palestine with which I am familiar):

All stones showing what I propose to call "the mediæval dressing" (*taille mediævale*) were worked in by the Crusaders.

There is no need, I think, to insist further on the advantages which may arise in a multitude of cases from an application of this rule, reposing as it does on the result of minute observation, so to speak, on what one may consider the "epidermis" of the blocks.

One knows also how much importance technical men attach to

this detail. "The nature of the dressing is one of the most certain means of recognising the date of the construction," says one of the most learned architects of our time, M. Viollet le Duc, in his *Dictionnaire Raisonné de l'Architecture Française.*

One of my first cares has been to commend these facts to the attention of M. Lecomte, whose professional competence in the matter is indispensable to me in order to determine with precision the instrument and the method, by the aid of which was obtained this characteristic dressing which appeared with the Crusaders, and which seems to have disappeared with them.

I hope very shortly to send the Committee some photographs, drawings, and squeezes, with which to supply to archæologists comparative graphic specimens of the different sorts of "dressing" employed at different epochs in Palestine, and to place in their hands a convenient and certain means of distinguishing at least one of these periods.

With the sanction of the Committee I would collect original specimens of the stones themselves, to be submitted to men of the profession, and be judged definitely by them. This study may be peculiarly fruitful in what relates to the blocks employed in the heterogeneous enclosure of the Haram, and by analogous observation it may perhaps establish a clear distinction, hitherto unknown, between the so-called Herodian and Solomonic materials.

Besides the practical and local application which I have indicated, this fact which I have pointed out concerning the "mediæval dressing" is capable of furnishing a new element in the history of the development of Western architecture itself. It is known that the dressings vary in the West according to the district and period. The period being known, it would perhaps be easy to determine the original European region of the method in question, and, in consequence, to find out to what school the builders belonged who were employed by the Crusaders.

It will not be forgotten that it was precisely in the twelfth century that (in France, at least) the different styles of dressing reached a great degree of perfection. Some authors are even tempted to attribute this result to the influence of Græco-Roman art in Syria. I leave it to the specialist to find out whether the point I raise is contrary to this explanation or in its favour.

Excavation in a sepulchral cave near the Mount of Olives.

My researches with regard to the real site of Scopus have incidentally led to a little "find" of some interest. In the course of my work I have had occasion to explore a sepulchral cave cut in the mountain situated to the north of the Mount of Olives, near the place where the word *Scopus* is written on the Ordnance Survey map (scale 1-10,000). I should remark, by the way, that this mountain is called by the fellahîn of the locality, *Ez zè 'weyqa.* The south-eastern brow to the north of the road leading to 'Anāta bears the name of *El Maittala,* which means, literally, *an elevated place whence one can see*—an observatory; a word which is the exact equivalent of the Greek *Scopos.*

Should we place Scopus there, or at the other point, the northern extremity, of this long chain on the Roman road going to Nablous, at the point marked on the Ordnance Survey map △ 2686, 3. ? That point has the very characteristic name, which I was the first to point out—(see Burton and Drake's "Unexplored Syria," vol. ii.)—of *Chérêfé* or *Mechārif—observatory, place whence one can see*, which is the exact translation of *Scopos*. Perhaps the true Scopus is neither the one nor the other, but another part of this chain, extending from the Mount of Olives to the Nablous road, whose summits bear different names, not yet marked. As soon as the present bad weather is over I propose to explore this chain very carefully from the onomastic point of view. *A priori*, the site which would appear best to answer to the data of the question, is the mamelon on which, in the Ordnance Survey map, is marked the word *Mount* (preceding the word Scopus). The fellahîn call it, if I remember rightly, *Khāl't el 'adjoūz*. This is the highest point of the range; it is, besides, at the precise distance mentioned by Josephus. We shall see if any local tradition confirms this hypothesis rather than any other.*

But to return to my sepulchre. It is composed of three rooms, communicating with each other by passages, pierced in the direction of the axis of the doorway. I penetrated into the first by a kind of cistern-mouth, opened in the roof to about three or four metres of earth. The normal entrance is entirely masked from without by accumulations of earth; from within is seen the door, closed by a great slab, still in its place. The first chamber contains nine loculi, perpendicular to the walls, and distributed three by three on three sides; the second contains other loculi similar, less carefully cut; as to the third, I have only been able to penetrate into it with great difficulty, for it had been almost entirely filled up with water by the rains. I remarked in the first chamber, half filled with earth, the end of a bench cut in the rock, which would run all round.

Many pieces of sarcophagi in soft limestone, exactly like those of which I have often spoken before, both in material and form, were scattered over the ground, with a quantity of bones and pieces of pottery. Evidently the sepulchre has been violated, but the violaters did not take the trouble to carry away what they broke. I had all this *débris* carefully collected, and minutely examined the loculi in the first chamber. My search produced results, and I had to send to the village

* Mr. Conder has just shown me a note on the position of Scopus, in which he considers the question from a practical and military point of view. These considerations would tend to justify my first hypothesis, which consisted (see above) in identifying Scopus, properly called, with *el Mechārif*. Two points may be remarked—(1) the existence of a great well at el Mechārif; (2) that of a large number of *méchāhid*, little heaps of stones placed there by the Mussulmans because, they say, *it is the point from which Jerusalem and the mosque of the Sakhra are first observed in coming from Nablous*. Perhaps the word *Scopus* embraced the whole of the chain stretching from the Mechārif to the Mount of Olives (see p. 111).

of Djebel et Tour for an ass to carry away my archæological booty. The most important pieces are: three fragments of Hebrew inscriptions on pieces of sarcophagi; a lachrymatory in glass, very well preserved, and of an elegant form; a little lamp in terra-cotta, unbroken (without Christian symbols); a little instrument in bronze, forming a twig, finely ornamented, having at one end a bud and at the other the commencement of a narrow spatula; two large nails; a hundred nail-heads, oxydised, seeming to indicate the presence of wooden coffins; a great many fragments of vases and lamps in terra-cotta; and pieces of sarcophagi ornamented with roses. I have already found among the latter fragments the materials for three complete sarcophagi. I collected, besides bones, which may be of use to an anthropologist, fragments of skulls, jawbones with teeth, &c. Lastly, which might be the most important of all, I found in a loculus an antique coin in bronze; unfortunately it is so much defaced that it is probably impossible to identify it, and so to deduce a minimum limit for the date of the inhumations and the inscriptions. Other considerations, already published, make me place this about the first century of the Christian era.

These unlooked-for results inspired a very strong desire to push my researches farther. I could have wished to examine the third chamber, which might have given me new texts or other objects—even to have cleared away the entrance so as to study the mode of closing the tomb. The proprietor of the ground, however, would not consent, and I was obliged to put off my work till another day. I believe, however, that I shall eventually overcome his scruples without very great expense.

Here are the three fragments of inscriptions:—

(1) A name beginning with . . . יהו, followed by בר, *son of*, and traces of letters belonging to the patronymic; the letters which follow . . . יהו are not very distinct; the last is certainly a ן, the two others appear to be a *nun* and a *tau*,—*Jehonathan*.

(2) There are four characters very clear, of which the two last, without doubt, are *lamed* and *shin;* as to the first or two first I do not know if it is a *koph* or a *samech*, followed by another letter.

(3) Two characters, the first being certainly a *pe*, followed by a letter mutilated by the fracture, but in which I see quite clearly the elements of a *lamed;* but the Hebrew names beginning with these two letters are too numerous for me to risk a restoration.

Tombs cut in the rock in the north-east, and quite close to Jerusalem.

I have just observed a group of sepulchres cut in the rock, which, so far as I know, have never been noticed. They are all in a large field lying between the moat north-east of Jerusalem and the magnificent pine standing close to a winepress worked by Mohammedans; this place is generally known under the name of *Kerm ech-cheikh*. These sepulchres are interesting from a double point of view: (1) in regard to their form, they belong to the horizontal system of rock sepulture; the entrance consists of a rectangular trench about 1m·60. by 0m·45,

PLAN OF THE TOMBS AT NORTH-EAST ANGLE OF THE CITY WALL.

and more than a metre in depth; at the end a rebate cut in the rock appears to have been destined to receive and support a slab closing the tomb properly so called, placed in a sepulchral chamber situated below. So far as I have been able to judge of the exterior, these chambers are excavated in a vaulted form: they appear to have a considerable extent, and the proprietor of the ground has assured me that many of them communicate. I have not yet been able to examine further, because they are partly inundated by the late rains. There have been found in them, I am told by the proprietor, quantities of bones, broken pottery, "boxes" in soft stone, and an ear-ring in gold, which he promised to show me.

(2) The position of the sepulchres may be of importance for the question, *adhuc sub judice*, of the third wall of Jerusalem. They extend along a line of about 125 degrees, starting from the south-east angle of the building, marked close to the great pine on the Ordnance Survey map, and running to the road which passes along the moat of the city at the north-east. We counted a dozen openings of tombs, and the last are hardly 40 metres from the moat of the city. If the examination of these tombs, that we are about to make without delay, leads us to assign them an ancient date, it is clear that the existence of a cemetery of a certain date may furnish us proofs for or against the existence of a third wall to the north of this point.

The proprietor of the ground told me that they had found another great tomb cut in the rock under the wall north-east of the present building (at the south side of the little court margined on the house on the Ordnance Survey map). It appears, besides, that a tradition assigns to the *Kerm ech-cheikh* a *maqam* of *El Khadher* (the prophet Elijah). I think that there must exist about here many tombs of the same kind. We know that it is very near this point that the partisans of the identity of the tomb of Agrippa with the modern northern wall place the Fuller's monument spoken of by Josephus.

NOTE.—Accompanying this report were drawings and photographs, including:—

(1) The stripped side of the Kubbet es Sakhra, showing the newly discovered balustrade, with round arches. (Photo.)
(2) The idol lately found at Gezer. (Photo.) A drawing of this also arrived from Mr. Drake.
(3) An ancient sarcophagus, now placed in the Haram. (Photo.)
(4) Bilingual inscription from the Deir el Kelt. See p. 89. (Photo.)
(5) Lamp, lachrymatory, &c. (Photo.)

V.

JERUSALEM, *Jan.* 22, 1874.

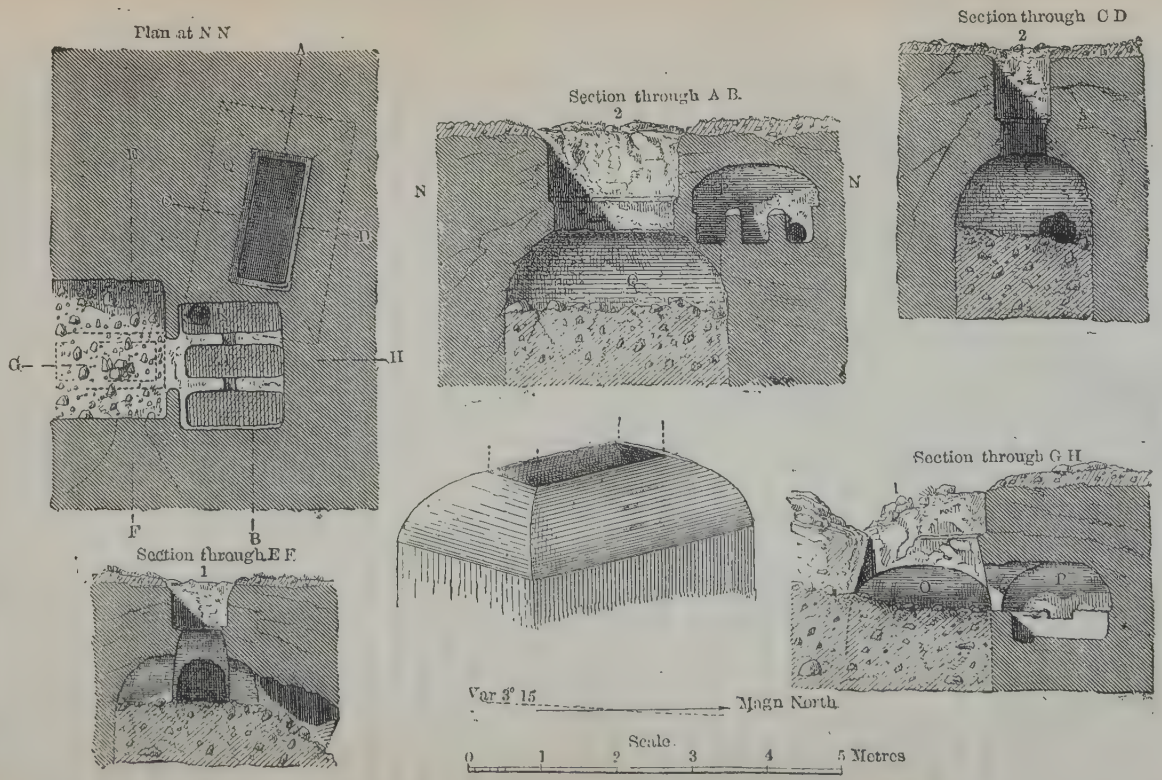
A slight illness, which kept me in bed for eight days, and the bad weather, which has rendered outdoor work impossible, have together made the last fortnight one of small profit. I have, however, been able to utilise this forced inaction in studying by text certain questions which should be the object of future research.

Great cavern in the side of Mount Zion.

While exploring, some days before I fell ill, that part of Mount Zion where, according to my calculations, the tombs of the kings of Judah should be, I remarked, about 280 English feet east of the great mulberry-tree of Silwan, situated at the south-east angle of the "Old Pool" of the O. S. map, a curious great cavern. The entrance is very narrow, but the cave, which appears to be in part cut by the hand of man, enlarges considerably, and plunges almost horizontally into the side of the hill. At the end a pillar, rudely cut, supports the roof of the cavern, and I think I saw openings to other galleries. Unfortunately, the interior is in great part filled with earth, so that at certain points one is obliged to creep in order to pass between the ground and the roof. I undertook a small excavation in order to ascertain the extent and the direction of this cavern; above all, its extent. I cut a narrow trench of no great depth, with the intention of pushing it as far as the cave extends, intending later on to cut deeper in order to reach the original bottom. We were already fifteen metres from the entrance when my illness put a stop to the works. The excavation has, up to the present, produced (1) considerable quantities of bones, which appear to have been thrown in pell-mell, as into a charnel-house; (2) bits of broken pottery by the thousand, some of which appear very ancient; (3) a large number of fragments of great stone vessels, worked all round in flutings and mouldings; (4) and lastly, one stone weight. I have brought away all the things indiscriminately, and we have taken out and put aside for photographing some as being worthy of attention. It is evident that all this rubbish has been designedly accumulated in the cavern. I believe that it would be desirable to pursue this research, which may be managed within the modest means at my disposal, as I only employ two or three workmen at a time. I hope that, as we dig deeper down, the fragments will become more ancient, and that we may find among them some with characters—stamped jar-handles and the like. Besides, it seems to me very curious to know where this subterranean passage leads. Without assuming that it may have a connection with the Tombs of the Kings, we may suppose that it will teach us something on the topography of Zion.

Tombs cut in the rock north-east of Jerusalem.

As soon as I could walk, after my illness, I paid another visit to the very curious tombs of which I spoke in my last report. We have, with M. Lecomte, drawn up an exact plan of the ground where they lie, so as to give their position relatively to the city. We have carefully noted the orientation, which differs with each. Within the plot of



DETAILS OF THE TOMBS AT THE NORTH-EAST ANGLE OF THE CITY WALL.

ground which is bounded by a dry stone wall bordering the road we counted 13 openings, some completely open, some partially filled with earth, others which seem to have been commenced and left unfinished. Opposite the gate of the ground, on the road itself, we also remarked traces in the scarp of the rock of three rectangular graves (belonging probably to the same system) and of a great wall. On the counterscarp of the city moat there exists one other grave, which might belong to the same group.

We have not yet the time to study completely the interior of these tombs. Up to the present we have only penetrated into those marked I. and II. on the general plan. The plan and the detailed sections will be found in a special drawing. We entered by the opening No. I., half destroyed by stonecutters, who here quarry the rock, and will very soon destroy these remarkable monuments.

It is difficult to give, in a simple description, any idea of the arrangement of these tombs, which (so far as we have seen) are composed of a chamber oblong in plan, vaulted in the manner known technically as "*arc de cloître*," or "*coved* vault," formed by the direct penetration of two cylinders; whilst the vault known as "*voute d'arêtes*," (the plain *groined* vault), is obtained by the *intersection* of two cylinders. Architects are well aware that the first-named system is older than the second.

M. Lecomte has added to his plan a little sketch giving the geometrical perspective of this vault. Below the springing of the vaults are vertical walls; at its summit is the opening of the grave, communicating with the exterior, and of this the bottom seems to have been closed by a big block resting on a rebate cut in the rock.

The first chamber (O) which we entered, almost entirely filled with earth, communicated by a small round opening (R) with a second chamber (P). This is very small, and contains three loculi cut trough fashion and parallel. A hole pierced by the Arabs in one of the angles permits the visitor to penetrate to an adjoining chamber (Q), which is only separated from its neighbour by a very thin wall of rock.

This third chamber is filled with earth nearly to the springing of the vault, so that we could not discover the funereal arrangement. At the top is the rectangular opening marked in the general plan (under No. 2), by which this chamber opens directly to the exterior.

We visit a very curious tomb, in which, to the left on entering, one sees an "arcosolinum" (?) covering in a trough, rounded at one end, square at the other: the rounded end was evidently that in which the head was, so that the feet were turned towards the entrance. A second chamber, situated in the axis of the other, is ended by a "hemicycle" (or semicircular apse). I have never until now met with this singular arrangement; we shall see presently the plan and section of this sepulchre, which is unique in its way.

We shall return soon to the exploration of the other tombs, which are at present filled with mud and water. I can at present give no

opinion whatever on the exact age of these tombs, and my hesitation is increased by the importance of the question connected with it, and which I indicated in my last report, viz., the extension of ancient Jerusalem to the north of this point. I will only observe for the moment that in building the Latin Patriarchate there were found inside the present city, about 250 metres west of the Convent of the Holy Sepulchre, tombs with sarcophagi identical with those of which I have many times spoken, and a number of lachrymatory glass vases, like those picked up by M. de Saulcy at the entrance of the Gebour el Molouk, and to that found by myself in a sepulchral cave, with *fragments of Hebrew inscriptions*.

I think it would be of some interest to attempt an excavation on this spot to try to clear out one of the tombs not yet violated; perhaps one might come across something of an epigraphic character, or at least some objects which might help us to determine the period to which they belong.

One may compare the interior arrangement of the second chamber with that of a tomb described by Lieut. Conder (*Quarterly Statement*, 1873, p. 22), which is close to the excavation marked No. 81 on the Ordnance Survey map of Jerusalem.* A little distance north of the house of the Kerm esh Sheykh is an old Arab cemetery, which appears to have been long abandoned.

Aqueduct.

Near the point where the curve of the level 2479 of the Ordnance Survey map, meets the counterscarp† of the city moat (at the eastern end of the curve), debouches an aqueduct, which appears to have come from the north and to have been cut by the moat. It would perhaps be worth while to ascertain its origin. I do not know whether it has yet been pointed out.

Possible remains of ancient piscina cut in the rock.

Some metres east of this point the counterscarp cut in the rock turns abruptly at a right angle, then resumes its original direction for 25 metres, and makes another rectangular bend. This redan does not appear to me necessitated by any strategic reasons, for it corresponds with no salient of the wall. May this not be, perhaps, an ancient little "birket," of rectangular shape, which may have been cut across, and almost entirely destroyed by the moat. In that case the aqueduct and pool, if aqueduct and pool they were, would make a part of the water-system of the north-east region, at present so obscure. I confine myself for the present to the simple suggestion.

Yasoul (perhaps the Azal of Zech. xiv. 5).

Descending the Wady en Nar, below the Bir Eyub, on arriving at Ain el Loz, ten minutes' walk, a small wady is seen on the right, which comes from the west and drains into the Ain el Loz. This wady, which is tolerably broad but very short, is marked, but without a name, on some of the maps. The men of Siloam call it Wâdy Yasoûl, which we must resolve into Wâd + yâsoûl, not into Wâdy + Asoul; for other

* It is on the right-hand of the great north road, a short distance from the city.

† Close to the Damascus Gate.

peasants have pointed it out to me as Ehèb yāsoul and Ardh yāsoūl. In any case, the word is certainly written with the *sad* and not the *sin*, so that it corresponds exactly, satisfying all the rules of etymology, with the Hebrew אצל, which occurs in the difficult and famous passage of Zechariah xiv. 5: "And ye shall flee to the valley of the mountains (Ge-harai); for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee." Schwarz in an ingenious note has proposed to see in Geharai the *Erôgé* of Josephus, mentioned by him *à propos* of the earthquake in the reign of Uzziah.* As for Azal, the greater number of commentators agree in considering it a place near Jerusalem;† some have even identified it with the Beth-ezel of Micah (i. 11): "The inhabitant of Zaanan came not forth in the mourning of Beth-ezel." May it be Yasûl? Whatever it be, this little valley presents points of great interest. In the south side have been excavated several sepulchral caves. The bottom of the valley is full of broken pottery, cubes of mosaic work, certain indications that the place has been at some time inhabited. On the north side, half-way up, I remarked in a plot of ground belonging to a Silwan man and called *Kerm Gamar* (the enclosure of the moon) cisterns, ruins, the base and the capital of a column, a fragment of lintel with a cross, and an extremely elegant lid of a sarcophagus in hard stone. You will find enclosed a sketch of Lecomte's giving these interesting remains. I have, besides, acquired of the proprietor of the ground two out of twenty lamps found by him in a sepulchral cave cut in this *Kerm*: the one is of elegant form with ornaments finely executed; the other bears a Greek inscription that I have not yet been able to decipher.

bjects und in a pulchre at eit Djala.

I have just seen at the Latin Patriarchate a very interesting collection of objects taken from a tomb opened in a plot of ground of Beit Dejala belonging to this religious establishment. Two very fine *alabastra*, a great deal of terra-cotta with a star drawn in the centre, a quantity of phials in glass of various forms and sizes (double, with blue enamel, &c.), many lamps in terra-cotta ornamented with crosses of different shape—one with this inscription—ΤΗC ΘΕΟΤΟΚΟΥ (of the virgin). I will photograph the entire group.

agments a Greek scription und at the amascus te.

I have seen in the hands of a Mussulman, and I hope to get it myself for a trifle, a fragment of a Greek inscription found not far from the

* "In the meantime a great earthquake shook the ground, and a rent was made in the temple, and the bright rays of the sun shone through it, and fell upon the king's face, insomuch that the leprosy seized upon him immediately: and before the city at a place called Eroge, half the mountain broke away from the rest on the west, and rolled itself four furlongs, and stood still at the east mountain till the roads, as well as the king's gardens, were spoiled by the obstruction."—Josephus, *Antiq.*, ix. 10. 4.

† Schwarz places it El Azariyeh, the traditional Bethany.

gate of Damascus (north of it), perhaps near the tombs pointed out by Lieutenant Conder, of which I speak above. The characters are clear, distinct, and deeply marked; they appear to be of the Byzantine period. I give a transcript, though not an exact drawing :—

ΞΙΜΩ
ΝΑΤΤ
ΕΡΟΙ

Could this fragment be connected in any way with the Church of St. Stephen, which was near here?

Legend of Moses and the Wady Kelt.

I have gathered from the mouth of a Mussulman of Jerusalem a rather curious legend on the Wady Kelt and its aqueducts. Although his narrative is deficient in local accuracy, and I shall have to verify it on the spot, it will not be inopportune to note it here.

A Christian woman caused an aqueduct to be constructed in the Wady Kelt, in order to irrigate the plain of Jericho. Then came Moses (Sidna Mousa), who wanted to do the same. The Christian woman having refused to help the labour of Moses in allowing him to run his aqueduct over a certain place, a challenge followed on either side as to who should first finish the work. Then Moses took his rod and traced on the ground with the end of it a road which the water followed immediately, running into the *Birket Mûsa*, which is at the foot of Beit Djaber. The remarkable point of the legend is that it gives us, in all probability, the real origin of the name Wady Kelt; it was, in fact, to *irrigate the plain* (*minchan yigallit*) that the rival constructors wished to make their aqueducts. Now *yigallit* is the second form of a verb *galad*, which has not the sense of irrigating, filling a reservoir, at all: it is the verb *galat* which has this meaning. The change of the final *d* for a *t* would be the result of rapid pronunciation. And just as this is *yigallit* for *yigallid*, so then might be the Wady *Gelt* (kelt) for the Wady *Geld*. On this theory the Wady Geld, Gelt, or Kelt, signifies the valley of irrigation, a name which is explained by the presence of the three aqueducts which we find there.

Legend of an enchanted fountain in the Wady Kelt.

The same man told me that there was in the same valley a spring whose name he did not know, *bewitched with the black man and the white* (*marsoûd 'ala 'l-'abed ou'l-horr*).* The water of the spring at one moment wells up abundantly and at the next disappears, so that often you have not the time to drink. The reason of this intermittence is that the white man and the negro are waging a perpetual battle; when the negro has the better the water comes up, when the white is conqueror the water disappears.

The Bassa of Jaffa.

During the heavy winter rains there are formed, close to the gardens of Jaffa and to the west, real lakes of considerable extent. The largest of these marshy ponds lies south of the road, and is called by the name of Bassa, a word applied in other parts of Syria to similar pools. As for the signification of the word in Arabic, nothing more

* "Horr" literally means *freeman*; "'abed" *slave*.

satisfactory can be found than that of *firebrand, lighted wood.* The same word, on the other hand, is found in the Bible (Bissa, בִּצָּה) used to signify a *lake* or *marsh.* "Can," asks Bildad (Job viii. 11), "the rush grow up without mire? can the flag grow up without water?" (בלאבִצָּה). And further on (Job xl. 21) "(Behemoth) lieth under the shady trees, in the covert of the reed and *fens.*" And the word is also found in Ezekiel xlvii. 11, "The miry places thereof and the marshes thereof shall not be healed, they shall be given to salt." Commentators and lexicographers (cf. Gesenius and Fürst) derive this Aramaic word from a hypothetical root בצו, to which, relying on the Arabic *budhdha*, they give the meaning of "*paulatim fluxit et emanavit aqua.*" The supposition appears to me entirely gratuitous; in fact, the existence of the *Bassa* at Jaffa and other places proves that *Bassa*, in the sense of pond, is allied with the Arabic *bassa, to shine.* The origin of the word shows that the meaning "pond" is connected with shining or glittering in the sun. It is exactly the same idea which has given the similar word its meaning of *firebrand.* A similar reasoning could be extended to the word *ain*, which in Hebrew and Arabic has the double meaning of *an eye* and a *fountain*, surely far enough removed from each other. The meaning in both cases has been borrowed from one and the same primitive sense.

Head of statue and figure of Venus.

I have just acquired of an Arab mason two curious objects found by him some years since in repairing a sewer and some foundation work under the Mehkeme. The first is a head, rudely carved in limestone, and of a very curious appearance. You might be tempted at times to ascribe an Egyptian origin to it, but the execution is too rude for me to assign any period to it.

The other object is a little figure in lead of about five centimètres in height, representing a woman nude to the girdle, the lower part of the body draped, the arms folded and raised above the head, an attitude which reminds one of certain statues of Venus. The statuette has been a good deal injured, but the outlines are still elegant, and the whole figure is in conformity with the rules of ancient art. According to ecclesiastical tradition there was, as we know, a temple in which the Church of the Holy Sepulchre now stands, consecrated to Venus, and the mysteries of Adonis were celebrated in the Grotto of the Nativity at Bethlehem. Are we to see in this statuette a specimen of the Venus of Œlia Capitolina? You shall have drawings of these two things next week.

VI.

JERUSALEM, *February 8th*, 1874.

The bad weather which prevails at present, with rain, snow, and hurricane, has prevented the carrying out of my plans, and has confined our operations to a few intermittent labours, interrupted at every moment,

and resumed whenever the weather permits. The effect of the interruptions will be clearly noticeable in the results which I forward you.

Rock-cut chambers west of the Ecce Homo Church.

The Committee will probably remember that among my proposed researches I pointed out certain rock-cut chambers immediately beside the rock in the Ecce Homo Church. The presence, previously unsuspected, of these excavations in the interior of Jerusalem, and in a place which is particularly interesting as regards the topography of the Holy City, is a fact of great importance, and one of my first cares was to visit the chambers with M. Lecomte, in order to get an exact plan of them. The work, which it was desirable should be accurate, was rendered difficult by the complication of modern houses placed at different levels, and leaning on the flank of Bezetha, so as to mask the general direction and particular aspect. We were therefore obliged to give several days to the work. We met with an excellent reception from the residents of the houses—Arabs of Greek religion—and every facility for accomplishing our task. The work was nearly finished, and there only remained a last visit to be made to take certain measurements, when an unforeseen accident put an end to our examinations. The very day when we were to return, an hour before our arrival, the house, an old tumbledown ruin, saturated with the heavy rains, suddenly fell down. We found nothing but a mountain of *débris*, completely barring the Via Dolorosa. We had had a narrow escape. An hour later and we should have been in the cellars of the house, and in all probability there would have been an end of all our archæological labours. Fortunately the house was uninhabited. The worthy people next door escaped with no worse injury than a horrible fright. They had, however, to decamp immediately, their own house appearing desirous of following its neighbour's example, so that it was judged expedient to anticipate its wish and pull it down at once. This unfortunate contretemps leaves us with an unfinished plan on our hands, and I fear they will pile up the fallen stones in such a way as to hinder access to the chambers. Anyhow, the essential part of the work is done, and the plan, such as it is, very minute, so far as it goes, gives a good idea of the place.

The following notes will serve to some extent to describe what we found:—

You know the escarpment of rock (O. S., No. 72) in the Ecce Homo Church, forming, with a length of several metres, part of the northern wall of the church. The escarpment suddenly stops, interrupted by the houses which rise west of the church, and which line the Via Dolorosa as far as the garden of the Austrian Hospice. It is behind these houses (there are three) that I found and marked the rock forming a continuation to this escarpment, about 25 metres in length. Proceeding from east to west, in the first house is observed a piece of rock in nearly the same line as the escarpment of the church. The wall makes almost directly an obtuse-angled bend to the north-west, and gets buried among buildings where it cannot be followed. The presence of the rock up to this point is noted by Tobler ("Dritte Wanderung," p. 249). Passing

into the next house, we find the rock with its general direction to the west (slightly southing), with a length of about 12 metres. Arrived at this point, the rock offers a peculiarity of double interest to the archæologist and topographer. In the vertical wall is cut a corridor, winding at first, which plunges into the masonry and takes a north-west direction. It divides in two my first chamber, irregularly cut in the living rock, with flat ceiling, flanked right and left by two broad stone benches, measuring nearly 2·20 by 2·40 metres. After this it immediately abuts on a second chamber also cut in the rock about 3 by 3 metres, with irregular angles. A space opening out in the wall north of this chamber loses itself in the earth and masonry. In the last wall is indicated a doorway whose framework has given way; the upper part alone is pierced, and gives access to a little alcove, which seems an unfinished chamber. In the south wall two doors have been opened similarly with fallen in framework, one of which communicates with the first chamber already described, and the other debouches into a third chamber cut in the rock, with a complicated arrangement of benches. This is not all. On the lower floor—the cellar, so to speak, of the house—the same wall of rock is perceived descending below the actual level of the street. A broad bay forming a vestibule is cut in it, and gives access to a group of chambers also cut in the rock, extending in a north-west direction under the chambers above, with which they communicate by means of a hole.

Lastly, in the third house near this, the rock is found again, at the end of the lower caves or chambers; it has been cut in the same way, and appears to have been cloven by an earthquake. Immediately beyond is the partition wall separating this last house from the garden of the Austrian Hospice.

The exploration of these lower regions was not by any means easy or pleasant, on account of the mass of filth and rubbish piled up nearly to the roof in the rock-cut chambers, over which we had to clamber and creep; one room in which we were obliged to remain several hours was a mere receptacle of sewage, though fortunately disused for some time. However, temporary uneasiness is forgotten in thinking how nearly this wretched place was becoming our tomb.

Cisterns made at different points along this line of the rock have been sounded by us, and have given depths which show that the rock extends several metres below the level at which it ceases to be visible. This line is at a mean distance of about nine metres at the back and north of the Via Dolorosa. It is more than probable that it is directly connected with the rock which was observed in the construction of the Austrian Hospice, at the north-east angle of the actual building. There also is found a rock-cut chamber which Tobler ("Dritte Wanderung," pp. 244, 245) is tempted to consider as a stable of great antiquity. It is difficult for one to pronounce on the destination of this chamber, now transformed into a cistern and consequently inaccessible; but I am sure, and M. Lecomte entirely agrees with me, that the

chambers visited and noted by us have not been cut for any such purpose as a stable; the only doubt is whether to call them chambers for the living or for the dead. The latter destination appears much more probable, and in this case it is unnecessary to point out that sepulchres cut in a place situated more than 250 metres south of the north wall of the present city, and at a few metres only from the town of Antonia, must necessarily go back to a remote antiquity, and bring us to the time of the Jebusites, or at least to a period which precedes the reign of Herod Agrippa.

Ancient chapel of St. John the Baptist.

The people of the house reported to us that, according to an ancient tradition, there was formerly in one of the higher chambers into which there is an entrance by the passage described above, a chapel dedicated to St. John the Baptist (*Mar Hanna el m'a moūdāny*). I do not know what foundation this legend may have. It is not impossible that at some time or other one of these chambers was converted into a little chapel; if so, the little alcove spoken of above would certainly serve as a small apse. It appears that some years ago ancient coins were found in the square opening cut at the end of the second chamber.

Ancient tomb near the ash heaps.

I have ascertained the existence, at about 110 metres north-west of the ancient tank, No. 81 of the O. Survey, and west of the great northern road, of two tomb openings cut in the rock, apparently belonging to the same system as the sepulchres which we found near the Kerm-ech-cheikh (see Report No. V.).

Excavation on Mount Zion.

The excavation on Mount Zion (see preceding Report) is going on. We have reached the end of the gallery, and the men are now cutting down to the rock as they work back to the entrance. We keep on finding an incredible quantity of fragments of stone vessels in all shapes and sizes, together with certain other objects, among them spur rowels in hard stone, and a truncated cone in stone worked all round, which ought to be of very ancient date, judging by the calcareous deposit which adheres to one side. There is another stone object also representing a truncated cone. Up to the present, no trace of inscriptions, if we except a plain cross + on a jar handle.

Chofat (Shafat).

We profited by a little clearing up in the weather during the last few days to make an excursion to Chofat. We examined the village attentively, and remarked hardly anything old in the buildings. The only observations worth being noted are the following.

El Kénisè.

We penetrate into a Mussulman's house to examine what the people call El Kénisè (the Church), and find in the midst of suffocating smoke, which nearly blinds us, a piece of wall with two windows in *ogive* of fairly good workmanship, looking east; no trace of an apse; the dressing of the stone does not appear of Crusading date. Above, on a terrace, a chimney in stone reminding one of that which I pointed out at Neby Chamouil. There is no spring in the village, nor in the neighbourhood. The wely of the place is called Sultan Ibrahim. The old name of Chofat was Alaïkon. I was also told of *Deir el Mahroug*, the burned convent.

The name of Alaïkon is strange, and I do not see what its origin could have been. It was given me by a woman, the accuracy of whose information I have since proved. I have often remarked in Palestine that the women are much more archaic, so to speak, than the men, in manners, language, conversation, recollection, and costume. I have often been able to get information from them that I should have vainly asked the men.

The inhabitants of Chofat are very savage and mistrustful. I had at first all the trouble in the world to get them to answer any questions. The woman who gave me the name of Alaïkon had hardly pronounced it when her husband ordered her to be silent, and abused her in round terms for revealing the name to a stranger. Some carried their ill-temper so far as insolence. One, whose name I asked, informed me with a grin that he was called Khobez (bread). I replied that I was named Toumm (mouth), and was quite ready to make a mouthful of him. Bringing them thus to their senses, we so far succeeded in parting friends that the fellah whose house we had visited actually refused to take any *bakhchich!*

Legend of Jehoshaphat, King of Chofat.

According to a legend of the country, evidently of Christian origin, there was formerly at Chofat a king named *Yâchâfât*, of whom mention is made in the *Tora* (Bible). It was he who gave his name to the place. It is not necessary to explain that this second-hand tradition has not even the advantage of being based on any etymological analogy, for the Hebrew name of Jehoshaphat does not contain the *aïn* which exists in the word Cho'fât. Perhaps the proximity of the Valley of Jehoshaphat has had something to do with this made-up tradition.

Tomb with sarcophagus.

A boy of the village told me of a cavern into which he had entered while running after a porcupine, and where he had found several *sanadîg* (sarcophagi) of stone with bones in them. We immediately went to the place, which is about twenty metres from the village, in the direction of the Russian buildings. After examining it I decided upon setting four or five men at work to dig and clear out the entrance of the tomb. The next day I returned, and found that the men had cleared out for several metres in length the tunnel made by the porcupine in order to get at the tomb which he had chosen for domicile. I crept into this narrow passage, along which one had to crawl at full length. About the middle I had to turn, keeping the same position, and at one time I thought that I could neither advance nor recede. At last I succeeded in dragging myself to the door of the chamber, and got in. Here I found nine *loculi*, in the form of ovens, disposed three by three in each of the three walls. At the left of the entrance, half buried in the ground which filled up the chamber and in places nearly touched the roof, I found a sarcophagus in stone, of very small dimensions, ornamented with roses, and at the small end with a palm branch. It contained fragments of the bones of an adult. At the end of another *loculus*, and in the direction of the axis, was placed a sarcophagus of larger dimensions and finer work, covered with a lid. At the foot and in front is placed upright a little phial in terra-cotta. Another *loculus* on the side opposite

to this was covered with a great slab rudely cut, wedged up by little stones placed between its higher edge and the margin of the entrance of the loculus. I had it taken away at once, but there was nothing there except a few fragments of bones falling to powder, and the skull of an adult. All the earth in the chamber was turned over and dug up by the animal which had installed itself there and left plenty of traces of his dwelling, such as quills 0·29 metre long. He had made himself a very comfortable place, the loculi serving for all sorts of purposes.

I gave the men orders to clear out the real entrance to the tomb, and to look in the earth for any other objects or bones.

Next day I went with them, and saw that the primitive opening of the tomb, by which it was now easy to enter, was 10 metres at least apart from that by which I had entered. At the end of the trench I distinguished clearly the great block of stone which originally closed the door. Its displacement shows, what was clear already from the internal aspect of the tomb, that the sepulchre is not in its original condition, and that it has evidently been used for a second time. I think that the sarcophagi belong to the earlier period, for we afterwards found many fragments in the earth. Other sarcophagi unbroken have since been brought to light, notably one larger than any of the rest, covered with a triangular lid.

I ought to have received yesterday everything that was found in the tomb, but the snow, which has been falling for the last two days, has prevented the fellahîn from bringing the things. I hope to find inscriptions on the sarcophagi, which appear to be of the same material as those previously described by me.

Khirbet el 'Adésé.

One of my men told me that Khirbet el 'Adésé, north of Bir Nebala, is called also Beit Lidje.

Tombs at Beit Sahour el 'Atîga.

Some days ago we went with a Silwan man and a Bedouin of the Sawaheret el Wad, to visit some tombs near Beit Sahour, in the Kedron Valley, a little below the Bîr Eyûb. The tombs that we saw offer nothing new or remarkable. We visited the great tomb first explored by Captain Warren, and found there a quantity of bones and skulls, apparently of recent date.

Wady es Sal'a.

Our guides gave to the little wady south of the great wady which separates these tombs from the ruins of Beit Sahour the name of *Wady es Sala*, or *Djôf't es Sala*. On the road I gathered certain bits of information from the guides, some of which seem to be of value.

Djebel el Mukabber.

The high hill rising to the west of Beit Sahour, separated from the Djebel Deir Abou Thor by the Wady Yasoul, is called *Djebel el Mutachabber* (el-mukabber). From the summit one can get a very fine panoramic view of Jerusalem from the Tower of David to the south-east angle of the Haram. High up grows an olive-tree called *Zeitonnet en neby* (the prophet's olive-tree). The prophet (Mahomet, the legend says) being come to besiege Jerusalem, occupied by Pagans, *djahiliyé* (neither Christians, Jews, nor Mussulmans), placed himself at this

The Prophet's olive tree.

tree, and began shooting arrows at Jerusalem. One of them struck the king of the Pagans, who was at a window of the Haram, and killed him. But the Pagans came out in force against the prophet, and made him beat a precipitate retreat. It was not till later that the Pagans were vanquished and Jerusalem taken by Hassam, son of Paul (Boulos), father of Martha, brother of Simon (Sim'an), surnamed Es Salibî, meaning Salîb, a cross.

Cave of Adullam, called el Misa.

One of the guides, speaking of the cave at Khurcitun, the traditional cave of Adullam, said that it was called *Meghâret el Mi'sâ*.

Merd, the city of Nimrod.

He also gave us a long story about the ruins of Merd, south of the Neby Moûsa. These, he said, were the city of King Nimrod (Medînet Nimroud), who impiously caused himself to be adored by his subjects, and who was killed by a wasp or a mosquito (*héshés*) sent by God to chastise him, and which got in at his nose (a well-known legend). They still show at this place the tomb of Nimroud. Here we have evidently to do with the onomastic legends, to which I have already called attention; in fact, the name of Nimrod comes, like that of *Merd*, from a root (*marad*) used in Hebrew and Arabic.

All attempts to find an ancient locality hidden under the name of Merd have hitherto failed. Some have proposed the Maroth of Micah i. 12 ("For the inhabitant of Maroth waited carefully for good; but evil came down from the Lord unto the gate of Jerusalem"), confounded by Schwarz with Me'arat.

Mered, son of Judah.

In the genealogy of Judah, as it is given in 1 Chron. iv., are a crowd of names of cities belonging to the territory of the tribe of Judah presented as personages descending from the patriarch. Among these synonyms are the group of the sons of Ezra. 1 Chron. iv. 17: "And the sons of Ezra were Jether, and Mered, and Epher, and Jalon." Without entering into the various questions arising out of this obscure passage, which exegesis has not yet solved, I confine myself to remarking that the ethnical synonym Mered is the *exact* equivalent of the Arabic *merd*, and that it is possible that the text refers to the locality designated under the latter name.

Bîr Eyoub.

I heard my guide say Bèr, not Bîr, Eyoub. The pronunciation is curious, because, under this form, the word bèr (well) gives exactly the vocalisation of the corresponding Hebrew form.

Legend of Job. His miraculous cure at Bîr Eyoub.

A propos of Bîr Eyoub, a current tradition among the Silwan people tells how Job (Neby Eyoub), lying ill, and eaten by worms, retired into a cavern situated to the west of Bîr Eyoub (in the side of *Djebel es Soneik*), whither his wife came every morning bringing him food. (Here follows the legend that may be read in Khoudemir, and which is found at length in Herbelot's Oriental Library). Every day Job went to bathe in a hole filled with water where the well now stands, until, by the will of God, he recovered his health, and came out of the bath young again, like a boy of fourteen years—*ibn arba'atacher sènè*—literally, "like a *son* of fourteen years." The latter expression is very striking, for it is the literal representation of the Hebrew form,

that is seen, for example, in 2 Chron. xxvii. 1: "Jotham was twenty and five years old . . ." Literally, "Jotham was a son of twenty and five years."

This hole, filled with water, became then a fountain, which is now the well. The fellahin distinguish very clearly between the water of Ain Eyoub, which is sweet (*helwé*), and that of the Silwan fountain, which is brackish (*mâlha*). This last is the more curious because Josephus expressly speaks of the sweet water of Siloam. I do not see how to fit this characteristic detail, which would apply much more to Ain Eyoub, with the theory which makes the fountain of Silwan the old Siloam.

C. Clermont-Ganneau.

ON THE IDENTIFICATION OF SCOPUS.*

In a previous report (see *Quarterly Statement*, Jan., 1873, p. 20) I mentioned a site which appeared to me undoubtedly that of Scopus. As my views have lately met with unexpected confirmation, I propose to enlarge a little more on the subject.

The point which it appears to me has been most neglected is that Scopus was not a mere high point of ground, but in the immediate vicinity was a plain (χώμαν, depression) of some considerable extent. Not only have we the positive assurance of this by Josephus (*Wars*, v 2. 3), but the events which are recorded in connection with this locality also require such a supposition. Alexander, advancing on Jerusalem from the north, was here met by the high priest and priests (Joseph. *Antiq.* xi. 8. 5), accompanied by a great multitude. That some spot should have been chosen where the spectators, spreading out on a convenient extent of plain ground, might have witnessed the meeting upon whose termination the fate of Jerusalem depended, it is only natural to suppose. Such a site it is not easy to find in many places on the north side of Jerusalem. When we read that in two distinct advances upon the city by Cestius and by Titus a camp was formed, it at once suggests that the site must have possessed military advantages of a striking character, and a position favourable for the construction of a camp.

Looking at the matter simply from a military point of view, it is also evident that generals, experienced as were the Romans, would never have committed the mistake of a flank march in the face of the enemy, which would have left their main line of communication open to attack. Now, knowing as we do that the 12th and 15th legions were advancing from Galilee, through Samaria and Gophna, and there is no reason to suppose by any other than the main Roman route through the country

* See Josephus, *Ant.* x. 8. 5; *Wars*, ii. 19. 4; v. 3. 11.

passing by Nablus, it seems absurd to imagine that on arriving at the ridge north of Jerusalem they should have marched away eastwards to the narrow summits which stretch towards the traditional Mount Scopus.

And again, when we reflect that these legions were afterwards employed towards the *west*, and not on the *eastern* side of Jerusalem, where another force was subsequently encamped, it becomes impossible to suppose that Titus should have marched and countermarched so important a portion of his army eastwards and westwards always in face of the enemy.

From these considerations we obtain certain requisites for the position of Scopus. First, that a plain should be found capable of containing at least two Roman legions, encamped in *castra æstiva*, and not a more hasty construction intended simply for one night's occupation. Secondly, that in the immediate vicinity of this plain should exist a ridge from which Jerusalem should for the first time become clearly visible to those advancing from the north. Thirdly, that the distance of the site should be seven furlongs from the wall bounding Jerusalem on the north in the time of Cestius, commonly known as the *third*, being that built by Agrippa, measured probably from a gate or point of importance on that line. Fourthly, that the site should be upon the very route by which the Roman army advanced. Fifthly, that it should present military advantages as a camping ground. Sixth, and lastly, that at the distance of some three furlongs farther north, a second camping ground should be found for the 5th legion advancing by the same line to support those in position at Scopus. If, in addition to these very definite *data*, the name, or one of similar meaning, can be found in the immediate neighbourhood, the question, it would seem to me, is virtually set at rest.

The site which more than a year ago I pointed out as fulfilling these requirements is immediately east of the great north road from Jerusalem to Nablus. It is one of the peculiarities in the site of the capital that it is entirely concealed until the last ridge has been reached, from which the road descends rapidly and passes along to the Damascus gate. From this ridge the grey northern wall of the city is seen in its full extent—the great domes of the Holy Sepulchre and Jewish Synagogue, the Tower of David, and the crescent of the Mosque lying low down on the sloping site which makes Jerusalem appear as if in constant danger of sliding into the Kedron valley—all these burst suddenly on the view at a distance of about one and a half miles, and remind one forcibly of the description by Josephus of that place "very properly called Scopus," from whence first "a plain view might be taken" of the great Temple and the flourishing city, now dwindled into a round chapel and a moderate Oriental town.

Directly in front of this ridge is a small plateau averaging 300 yards in breadth, and extending for about 800 yards eastwards to a point where the ground sinks rapidly and forms a shallow valley, which, turning south, runs into the larger Wady el Gôz. On the west the ground becomes rougher and higher, extending to the eminence above the tombs of the

Judges. Southwards, and between the city and the plateau, another swell in the ground divides the latter from Wady el Góz, into which there is a rapid descent. Thus, any force upon the plateau is completely hidden from observation in the city. Occupying thus a position of considerable strength, and commanding the approaches on the south and south-east, where the ground is lower, the site is only approachable on a level on the west, but a very small force holding the ridge upon this site would effectually prevent surprise from any quarter. The ridge behind the camp communicating with the rear along the north road, runs also continuously round to the summit of the traditional Mount Scopus, and thus for any force on the plateau there was a perfect communication along ground which could not be commanded with that encamped on the Mount of Olives. It is clear, therefore, that the plateau possesses the military advantages of being directly upon the line of communication, of being difficult to approach from the front, and having good communications with the flanks and in rear. Finally, it is capable of holding a large body of men entirely concealed at no great distance from the enemy.

We have now to consider whether the site is large enough for the numbers encamped, observing, however, that if it be not, nevertheless it is the largest available on this side of the city, where it would be extremely difficult to find a similarly suitable bit of ground.

The numbers of the Roman legion differed essentially at different periods of the history of the city; we have, however, only to deal with the ordinary numbers during the Imperial period. The legion was then divided into ten cohorts, of which the first, which belonged to the eagle, consisted of 960 men, the remainder of 480 each, answering to a brigade of 11 battalions in modern warfare. The total number of men was therefore 5,280, and we must count on 15,000 men for the sum of the two legions in question without reference to supplementa and camp followers.

In the fourth century of the era of the city a hasty camp for two legions with cavalry and socii, a force of 16,800 foot and 1,800 cavalry, measured 2,017 Roman feet (11·6 inches) square, and contained therefore about 114 acres. In the seventh century three legions with supplementa—a consular army, occupied a stationary camp (*castra æstiva*) which measured 2,320 by 1,620 Roman feet, or an area of about 86 acres. It was of the latter rather than the former proportions that the camp of Titus for two legions was constructed, and we shall therefore require a space of about 60 acres at least. The plain, as measured without encroaching upon the slopes of the hills, occupies about 50 acres, but the remaining 10 are obtainable either by crossing the road or by descending slightly the slope of the valley on the east. The space is therefore sufficient for the site of the required camp.

There is no difficulty as to the position required for the second camp, that of the 5th legion. At a distance of some three furlongs north, and beyond the ridge, there is a considerable piece of plain ground extending towards Tell el Fúl, close to the great north road.

The military and other requirements are thus fulfilled by the site in question in a manner not possible under other circumstances.

Finally, we obtained yesterday a confirmation for which I had hardly hoped. The name El Meshárif had been already obtained as applicable to certain points along the ridge, but the unhesitating verdict of more than half a dozen witnesses separately interrogated during our ride pointed to the ridge immediately over which the Nablus road passes as being the exact point to which this title, meaning "the look-out," and identical with the Greek σκοπος, applied.

It seems to me, therefore, impossible to dispute the identification, which is of value, because seven furlongs, measured from the centre of the plateau, reaches exactly to the large masonry discovered by Captain Wilson and supposed to be part of the third wall, thus militating against the modern idea which would on the north confine ancient Jerusalem to the narrow limits of the modern town.

CLAUDE R. CONDER, Lieut. R.E.

NOTE.—I learn that M. Ganneau had already obtained this name for the same spot in 1870.

THE SHAPIRA COLLECTION.

THE following correspondence appeared in the *Athenæum* of Jan. 24 and March 7 of the present year. It is reproduced here, by kind permission of the Editor, in order that our readers who have already read the first announcements of these forgeries in earlier reports, may be informed of the exposures that have been made.

"JERUSALEM, *Dec* 29, 1873.

"Before detailing the results obtained on the spot in the elucidation of this question, I may be permitted to record the fact that my opinion on the subject was formed at the outset, and has never varied. The first papers printed in Germany on the subject of this inscribed pottery produced upon me the immediate impression that it was the work of a forger, while the drawings sent to London, and shown to me, served to confirm this first impression. Nevertheless, my judgment being based on indirect, and, so to speak, personal proofs, I did not think myself justified in pronouncing my opinion publicly, although several times invited to do so. Before the verdict of scientific authority so considerable as that of Germany, I thought it wise to reserve an opinion which might have seemed rash, or even inspired by a sentiment of jealousy or envy. I had, however, several opportunities of speaking confidentially to members of the Palestine Fund Committee, who can bear witness to my assertions. I had even gone so far as to point out *à priori*, and without any information, the probable forger—the author of the mystification. The event has proved me right. The name of the person

very soon figured in the official Reports (which accompanied and authenticated many of the specimens) as the principal agent employed by M. Shapira, whose good faith, I hasten to say at once, I have no intention of suspecting, and who appears, so far as I have gone, to be the first dupe, and not the accomplice, of this colossal deception. The forger in question, as I have always said, is Selim el Gari, a painter by trade, to whom the habit of daubing bad Neobyzantine pictures for Greek pilgrims has imparted a certain readiness and skill. I had to do with him at the commencement of the Moabite Stone business. He had copied a few lines from the original seen by him at Diban, and I have always carefully kept this copy, which was rough but faithful, and which at least enabled me to detect from the very first, in the fantastic inscriptions of the Shapira Collection, the characteristic and peculiar manner in which our artist sees, understands, and designs the Moabite letters; among other things, there being a certain manner of drawing the *mim* peculiar to him, which, coupled with other facts of the same kind, enabled me to recognise his workmanship with as much readiness as one recognises a man's handwriting.

"In addition to this, the examination of the inscriptions was, according to me, amply sufficient to show that they were apocryphal. How to explain, for instance, that hundreds of texts found in Moab written in characters sensibly similar (much too similar) to those of the *stele* of Mesa should be completely unintelligible? For it is impossible to receive as serious translations certain unfortunate attempts made in Germany and England to make sense of these inscriptions—attempts often contradictory, which have served to show, not only the ingenuity and erudition of their authors, but the impossibility of translating texts, supposed, from the alleged circumstances of the 'finds,' and their palæographic appearance, to be contemporaneous with the Moabite Stone.

"At the date, then, of my leaving France, my mind was perfectly made up on the question, although I had as yet communicated my opinion only to certain scholars of France and England who did me the honour of asking it. I knew beforehand what I should find at Jerusalem, when I proposed to bring to light the whole of this tangled business, and to find material proofs of what, hitherto, I had only advanced with great reserve.

"One of my earliest cares, therefore, on arriving here was to visit the new collection of M. Shapira, at present in course of formation, and intended to join its elder sister in the Museum of Berlin. It was not without trouble that I obtained the necessary authorisation; and it was only through the good offices of Mr. Drake that I was enabled to overcome the scruples of the owner, who believed me, I do not know why, animated by some hostile sentiment. I visited the famous collection in company with Mr. Drake, and in presence of M. Shapira himself. It is composed of statues and vases, covered with inscriptions, supposed to be Moabite, lavished in suspicious profusion. The figures are rudely formed, and yet betray the hand of a modern. It is quite sufficient to

compare them with the statues, certainly rough, but authentic, of Cyprus, to see immediately the difference between a work simple and rudimentary, but spontaneous and sincere, and that of a modern Arab reproducing mechanically models more or less disfigured. I at once recognised, in these models of badly baked earth, the manner and style of our artist, of whom I already possess certain drawings, which I propose to publish with his copy of the Moabite Stone, for the edification of the learned.

"Not only the form of the objects, but the material itself of which they are made, cry aloud, 'Apocryphal!' The clay is absolutely identical with that used now by the Jerusalem potters; it is hardly baked at all, and yet you will observe under the faces of the little discs of properly-baked clay with which some of the vases were full, and which are taken for coins and *tesseræ*, the mark of the threads of the linen on which the soft plate had been laid in order to be cut into circles. I have also seen on some of the specimens the famous deposits of saltpetre, which play so great a part in the question, and which have been produced by the partisans of authenticity as proofs of their extreme antiquity. These saltpetre deposits are only superficial, and must have been obtained, as I have always said, by plunging the things in a solution of nitre. If in some of these specimens which I have not seen the saltpetre has penetrated through the whole mass, it is because the clay was still less baked and the bath was longer prolonged.

"In short, I did not see, in the whole collection, *one single object which could be regarded as genuine*, so that I remarked to Drake when we came out, 'There is only one thing authentic in all that we have seen, the live ostrich the Arabs have brought here with the pottery. And as to the pottery itself, it only remains for us to find who is the potter that made it.' My opinion is, and always has been, that the collections of M. Shapira, all derived from the same source, are false from beginning to end,—not only the inscribed pottery, but also that which has no letters on it, and is like the other in form and material.

"The preceding may be regarded as furnishing no sufficient proof. Accordingly, since my arrival here, I have been looking about for arguments more positive and material, and for palpable proofs. Convinced that the pottery was the work of Selim el Gari, and that it was made at Jerusalem, I took measures to surprise him, *la main dans le sac*. It was evident to me that Selim himself made the statues; as to the vases, he might either make them himself, or cause them to be made by a professional potter, adding, for his own part, the inscriptions intended to make them valuable; in either case he must have recourse to a potter, in order to get his things baked in a proper oven. Starting with this certainty, I looked about among the potters of Jerusalem, five or six in all, and very soon found out the whole truth.

"The first piece of information, which put me in the right track, was given me by a certain Abd el Bagi, surnamed Abu Mansura, a journeyman now in the employ of the potter Hadj Khalil el Malhi, whose shop

is between the Spanish Consulate and the Damascus Gate. This man, whom I questioned with the greatest care, for fear of his discovering the object of my curiosity, told me that he had once worked for a certain Selim el Gari, *who made statues and vases in earthenware* (*terre cuite*) *with writings*, but that he had left off working for him for some time. In order not to awaken suspicions, I did not press my questions any further, but confined myself to asking him if he knew to what potter Selim now sent his vessels to be baked. Abu Mansura indicated a potter by name Bakir el Masry, to whom I then went. This information was not correct. Bakir, whose name and accent indicate his Egyptian origin, had never worked for Selim, but he had, and still has, in his service a young apprentice, Hassan ibn el Bitar, who has for a long time worked at the pottery of Ahmed 'Alawiyé, at the present time employed by Selim, whose shop is between the Mawlawiyeh and the Damascus Gate.

"What follows is the exact narrative which I took from the mouth of Hassan, always being very careful to let him speak, without suggesting anything by injudicious questioning:—

"'Hassan entered into the service of Bakir about four months ago: he was formerly apprenticed to Ahmed, with another boy named Khalil, son of Saïd the barber, and Abu Mansura, journeyman.

"'Selim el Gari got soft clay of Ahmed, made out of it, at his own house, statues of men, dogs, and women, with noses, hands, feet, and breasts, the whole covered with writings: he also made little discs of clay like *sahtout* (pieces of money): then he sent them to Ahmed's to be baked. Ahmed also made vases for him in turn, and Selim wrote letters on them.

"'It was Hassan and his fellow-apprentice Khalil who were charged with carrying the things from Selim's house to the shop, and *vice versâ*. The first time Selim himself took him to his house to make him know it; he was then staying in the street called *Harat el Djonwalidé*, near the Latin Patriarchate. He has since moved, and has gone to the street *Agabat el Battikh*, near the Spanish Consulate.

"'Hassan has only been once in the latter house. Selim at first addressed himself to the potter, Hadj Khalil el Malhi, but could not come to terms with him.

"'Selim, after having shown his house to Hassan, gave him two *bechliks*: for every journey he made he gave him one *bechlik*, or a *bechlik* and a half, sometimes two. To the workman, Abu Mansura, he gave one or two *mejelies*, and to Ahmed, a sum much larger (a pound, if I remember right).

"'The journeys were made between the *Maghreb* and the *Icha*; that is to say, in the three or four hours which follow sunset: Hassan, for his part, carried the things under an *abayè*, hiding them as much as possible, as he had been instructed. He even asserts that he left Ahmed in order not to continue an occupation which made him fearful of being arrested by the patrol.

"'Not only were the objects minutely counted, but if any one got broken, the very smallest fragments were carefully picked up. Selim gave, one day, two piastres to a boy who picked up a *sahtout* in clay that Hassan had dropped.

"'Once they gave Hassan to carry a large statuette, still hot, which burned his hands, his chest, and his arms.

"'When he brought the things to Selim, he saw him on many occasions dip them into a caldron *filled with water;* one night Hassan himself, at the request of Selim, drew water from the cistern to fill the caldron. Selim left them to soak for some time, and then took them out to dry: he said that it was to make them grow old.'

"I insist particularly on the *spontaneous* character of this narrative, which I have purposely reproduced in its own simple and methodless style; it contains details which cannot have been invented, and the exactness and veracity of which I have been able to establish by other means. I believe it conclusive: it is notably instructive as to the process adopted by Selim in order to impregnate his things with that *couche* of saltpetre which was to be their brevet of authenticity. I think that we can henceforth, with these elements of information, consider the matter as settled.

"C. Clermont-Ganneau."

Note.—In printing the above extract from M. Ganneau's letter, it will perhaps be well to state the line of action taken up by the Committee of the Palestine Exploration Fund from the first announcement of the "find." It is to Mr. Tyrwhitt Drake that the Committee owed their first sketches and copies of the jars, idols, and inscriptions. Other copies were very kindly sent by Dr. Chaplin. On Lieut. Conder's arrival in Jerusalem, he made careful water-colour sketches of the more important objects; but the figures and vases failed to carry with them, to the eyes of English archæologists, any evidence of their genuineness. Still, as nothing but copies had been sent home, opinion was withheld until specimens could be seen and handled. With the inscriptions it was different. Mr. Vaux, himself a member of the Executive Committee, at once declared, without hesitation, that these were, one and all, forgeries. Acting chiefly on his opinion, the soundness of which is now clearly established, the Committee refused to have anything to do with the collection. Meantime, fresh intelligence arrived. Two German travellers, with M. Shapira, had dug up similar fragments of vessels themselves in Moab. New specimens came in freely. It was reported that whole camel-loads of pottery were habitually transported to Damascus to be broken up; pamphlets were written on the inscriptions; and then the German Government, buying the whole of the first collection, gave a stimulus to the production of a second, which has since been proceeding rapidly. Against this evidence were to be placed the facts that recent travellers had found nothing similar in Moab; that the American survey party in Moab had positive assurance from all quarters that

nothing ever had been found; that Mr. Wright, of Damascus, had disproved the camel-load story; and that the English archæologists refused to be convinced.

"JERUSALEM, *Feb.* 11, 1874.

"I had noticed, as I thought, a difference in style between the later inscribed and the earlier uninscribed pottery, but my suspicions had never taken a definite form till early in November. I then received accounts from some Bedawin, who said that the 'written jars' were made at Jerusalem, and thence transported to Moab, buried there, and shown to Mr. Shapira as found among ruins or in caves. This information I privately transmitted to the Palestine Exploration Fund, on the 11th of the same month. On the 24th of December my inquiries resulted in a statement voluntarily made by a potter, one Haj 'Abd el Baki,* with whom I had been in communication since the end of November, of which the following is a translation:—

"'Since more than a year, Selim and his father the chandler used to come over to me and ask me to make for them large and small pots, and to take from me clay, and make it into images, and write upon them, and bring them to me to bake for them, and they called them "Antika," and they used to make of it hundreds of different objects; such as birds, and heads, and images, and hands, and spoons, and such like: and I baked them and returned them to them, and they gave me a bakshish, and asked me not to mention it to anybody; they never left with me any piece, however small, but delivered them to me counting them, and received them back in the same manner.

(Signed) "'EL HAJ ABD EL BAKI.'

"'At the request of Mr. C. F. Tyrwhitt Drake, I hereby certify that the foregoing statement was read over to Haj 'Abd el Baki el fawakhiri in my presence, who declared that it was his own, and that he fully confirmed it.

"'British Consulate, *Dec.* 24, 1874.

(Signed) "'NOEL TEMPLE MOORE, *Consul.*'

"No one who has, as I have, seen almost every object in the collection, will, I think, fail to admit the differences observable between the earliest and the latest. Among the former, few were inscribed; and among the latter it is just the contrary; the later pottery differs, too, in texture from the earliest. The theory which seems to me most probable is, that having sold a genuine lot of antique earthenware to M. Shapira, the forger then proceeded to dupe this energetic collector, of whose honesty and good faith in the matter I have no doubt.

* M. Ganneau spells this name Bagi, and that of Selim el Kari, Gari.

"I cannot see why so much stress is laid on the fact, that some of the *tesserœ* have the impression of linen (or as it rather seemed to me of rough-grained wood) at the bottom, for every one must be well aware that marks as fine, or even finer, such as the lines in finger prints, are found in pottery, whose antiquity is undisputed, if it has been preserved under favourable circumstances. I think also, that if M. Ganneau had seen the former collection, he would not have stated that, 'if in some specimens which I have not seen, the saltpetre has penetrated through the whole mass, it is because the clay was still less baked and the bath was longer prolonged.' I distinctly remember one of the early jars, made of good red pottery, being destroyed by the efflorescence of salt, and consequent flaking off of the outer coats, in a manner similar to that which may be seen in the case of some undoubtedly genuine terra-cottas found in Palestine, and now in my possession. . . . At present, I fear the genuine and the forged are inextricably mixed up in the Berlin Museum, unless some competent archæologists are able to separate them. I may add that immediately on receipt of the news communicated in the columns of the *Athenœum*, Dr. Kersten, Acting Consul-General for Prussia, proceeded with Pastor Weser, the Lutheran Minister here, who accompanied Shapira to Moab, and searched Selim el Kari's house throughout, but did not succeed in finding any evidence to confirm the charge laid to his door.

"C. F. Tyrwhitt Drake, F.R.G.S."

"Jerusalem, *Feb.* 19, 1874.

"Since my letter of the 12th inst., an unofficial inquiry, to which I was invited, has been held at the German Consulate, by Pastor Weser and Mr. Dinsberg, to try and find out the truth of the statements made by the potters to M. Ganneau, and mentioned in his letter of Dec. 29, 1873, in the *Athenœum* of Jan. 24, 1874.

"The result of this inquiry, which extended over four days, is most unsatisfactory. The old man, 'Abd el Baki, declared for three days that he knew nothing of the matter, and that he never made the declaration (published in my former letter) in the English Consulate, though when the document was shown him he acknowledged the signature. The boy, Hasan ibn el Bitar, at first declared the story he told to M. Ganneau to be in all respects true; he then, after two such declarations, changed his tactics, and asserted that M. Ganneau had taught it him. The other potters denied all knowledge of the matter. On the last day M. Ganneau was present, and an arrangement seems to have been made among the potters. 'Abd el Baki and Hasan both swore roundly that they had been taught their story by M. Ganneau, and Selim el Kari completed the attack by saying that he had been offered £100 by that gentleman if he would confess that he and Mr. Shapira forged the

pottery. After such contradictory statements and varying evidence it was both useless and impossible to proceed further with the case.

"The conviction rests unchanged in my own mind, that the declaration made to me on December 24 by 'Abd el Baki is the truth. It is now, however, utterly impossible to estimate the extent of the forgeries. The seeming combination and pre-arrangement of testimony among the potters show that the forgers (for there are probably more than one) have spared no pains to hide the truth, in which they have succeeded but too well. The manner of their attack on M. Ganneau seems to me to point to their guilt, now impossible to prove, though it seems not unlikely that a few months' patient inquiry would have served to settle and define the extent of it.

"CHAS. F. TYRWHITT DRAKE, F.R.G.S."

To the Editor of the "Athenæum."

"JERUSALEM, *Feb.* 19, 1874.

"Allow me to inform those of your readers who have perused M. Ganneau's letter concerning the above subject, that the evidence adduced therein is just now being sifted on the spot by four gentlemen of the highest character, one of whom is an Englishman; and, although the Minutes of the Proceedings are not yet in my hands, I am warranted in telling you that all the witnesses on whom M. Ganneau relies have been found utterly worthless.

"I, for myself, have not given any credence either to their former testimony or to their present statements levelled against M. Ganneau; but the investigators have, by a severe cross-examination of several days' duration, not only of the witnesses themselves, but also of many other persons to whom attention was drawn in the course of the inquiry as being connected with the pottery trade, not been able to produce the *slightest evidence against the genuineness of my collection*, nor has the sudden search of Selim, the suspected forger's house, brought anything to light to warrant the accusation.

"Moreover, it has proved impossible, in spite of many attempts, to obtain from any of the potteries here any work resembling the Moabite pottery; whilst, on the other hand, during a visit to Moab, which I paid some two months ago, together with the Rev. H. Weser, seven more vases with inscriptions were found by us which, from the place and the circumstances under which they were dug out, must unquestionably be genuine.

"I hope, with your permission, to give you, by-and-by, a detailed and complete refutation of the charges brought against the genuineness of my collection.

"M. W. SHAPIRA."

"JERUSALEM, *Feb.* 17, 1874.

"That part of my report on this subject which appeared in the *Athenæum* of Jan. 24 has not been received here, as might have been expected, without producing considerable disturbance. I did not conceal from myself the probable consequences of doing what I considered, and still consider, my duty.

"M. Weser, a German clergyman, who takes a very peculiar interest in the affair, instituted, immediately on the news of my letter reaching Jerusalem, a personal inquiry into the facts that I had revealed. I was not made acquainted with this inquiry at its commencement, and it was only two days ago that he wrote inviting me to hear the new declarations of certain persons named in my report—declarations presenting 'essential differences' to those obtained by myself. I had no reason for refusing this gentleman, whom I had not the pleasure of knowing, the means of carrying to its end an examination which he had undertaken of his own accord, and which he told me, on the occasion of his visit, was to preserve a *strictly private character*. Perhaps it would have been more correct if he had addressed himself to me from the commencement. However, this little irregularity could easily be overlooked, after receiving his verbal explanations, and I proposed a meeting at the temporary residence of my friends and neighbours, Lieut. Conder and Mr. Tyrwhitt Drake. I went there with M. Lecomte. Pastor Weser was accompanied by two of his fellow-countrymen, one of whom served as Arabic interpreter.

"The apprentice Hassan ibn el Bitar, whose declaration you have had already, was brought forward, and declared, *in my presence and on his oath*, that having been brought to my house, I had *locked him up, beaten him, and threatened him with death*, to force him to repeat the lesson which I had taught him.

"After him, we heard another potter, Abd el Bagi, called Abu Mansoura, of whom Mr. Drake had previously obtained a deposition, written before the English Consul, certified by him, and containing similar revelations to those of Hassan on the ceramic proceedings of Selim. The new witness swore by Allah and the triple divorce that I had sought him out and told him that he must repeat, *word for word*, all that he said and signed later on before the Consul.

"Baker el Masry next affirmed, also on oath, that Hassan, on coming away from me, had told him exactly what precedes.

"Another potter, Ahmed el 'Alamiyé, deposed in the most energetic manner, and on the most sacred oaths, that all the declarations related above were the exact truth, that he absolutely did not know Selim, and had never worked for any one of that name.

"To crown the whole, they brought the hero himself, Selim el Gari, who, as I am informed, had been arrested and imprisoned up to that moment at the German Consulate.

"Selim, after having protested his entire innocence, turned to me with an oratorical gesture, which was not without dignity, and began to

apostrophize me with vehemence. Thereupon, one of the German gentlemen, who served as interpreter to Pastor Weser, interrupted him sharply, and told him to be quiet.

"Surprised at the eagerness with which his silence was commanded, and not suspecting the intention, probably charitable, which animated the interruption, I insisted on Selim being allowed to finish his discourse, and ordered him myself to speak at full liberty.

"'M. Ganneau,' he went on, 'meeting me two months ago in the street of the Christians, under the Arch, near the Greek convent, *told me that he would give me a hundred pounds if I would affirm that the Shapira pottery was false, and was fabricated by Shapira and myself.*'

"In all these depositions there is a remarkable and striking unanimity. Summed up, they amount to this:—*M. Ganneau, by laying traps, by blows, threats of death, promises, bribery, and other measures not to be confessed, has obtained, or tried to obtain, lying evidence to prove the falseness of the Shapira antiquities.*

"The matter, put thus clearly, admits of only one way of looking at it:—(1) Either I have devised this black plot. (2) Or these men are either hardened scoundrels, or else poor devils telling their story from fear or interest, and under pressure of the kind that they pretend me to have exercised on them.

"I do not know which alternative Pastor Weser and his countrymen have decided on adopting, not having wished to insult them by asking, and supposing that this absurd accusation would refute itself by its very enormity.

"Let us put aside personal feelings. In admitting the first hypothesis the matter would be settled; and not only at the bar of public opinion, but in the courts of justice, would my conduct be arraigned. But even then one would have to consider: (1) the reasons which would have urged the adoption of a line of conduct so dangerous, and, so to say, so clumsy; (2) the reasons why these worthy Arabs did not accuse me at once,—why they commence, as Pastor Weser loyally informed me, the one (Hassan) by repeating *twice* purely and simply the confession taken down by me; the other (Abd el Bagi) by *absolutely denying* his written deposition placed in the hands of Mr. Drake; and, lastly, the reasons why they have suddenly turned round, like one man, and denied their contradictory statements, in order to accuse me, *with common accord*, of the most unlikely conduct that could be imagined.

"If, on the contrary, their story be taken for what it is worth, we find ourselves facing the second hypothesis, which may be considered under two different aspects:—

"(1) Either these people lie by an instinctive movement of self-defence natural to Arabs when they think they are threatened; or, which is more probable, considering their suspicious unanimity, in obedience to an order given by the only man among them really compromised; and they now deny entirely the truth they made no difficulty about confessing six weeks before.

"(2) Or else they lie to-day, as they lied six weeks ago; and we have no more right to believe what they said then, to Drake and to me, than what they say now.

"In the former case the conclusion is clear: it is what I have exposed in my report, and which I maintain still—*the pottery that I have seen, with all like it, is false.*

"In the second case, I should have made myself the echo of a calumny in setting down inconsiderately imputations invented at pleasure. But, then, how to explain that these arbitrary imputations contain details presenting the most strange coincidences with all that we know already of the affair, the persons, and the things mixed up?

"How, for example, could the young apprentice Hassan, who, I repeat, related the facts perfectly simply, *without being guided by any leading questions*, know the name, the profession, and the successive residences of Selim? How could he, spontaneously, describe the little *tesserœ* of clay (sahtout), the statues of men, dogs (*sic*), and women, the vessels covered with writing, &c., if he had never seen them? How, on the other hand, could the workman interrogated by Mr. Drake have given him separately information entirely agreeing with that of Hassan? The only reply is, that what these people said then was true, or that I have, in fact, organised the fantastic conspiracy that they now bring to light. Lastly, and not the least argument, if I had been the dupe of a lie, Selim would be innocent: now if Selim is innocent, his *rôle* is perfectly simple; strong in his cause, he has only to deny. Why have recourse to the expedient, desperate in its audacity, of accusing the very man who hoped to unmask him of trying to corrupt him? Either he tells the truth, and the pottery is authentic, or he lies in accusing me, and the pottery is as false as his allegations. He has bound himself to one of these conclusions indissolubly, and with his own hand. To myself, this clumsy calumny seems as good as a confession. Those who do me the honour of supposing me incapable of the basest, the most odious, and at the same time the most stupid machination, may say with me—*habemus confitentem reum.*

"To sum up, we have returned to our *point de départ;* but our journey has not been in vain. We have, on the way, eliminated the possibility of error; we have brought ourselves face to face with a dilemma. Either I am myself an illustrious impostor,—or the pseudo-Moabite pottery must be definitely banished from that scientific domain into which it should never have been allowed to enter.

"CHARLES CLERMONT-GANNEAU."

NOTES.

(1) Mr. Schick's Work at Jerusalem.

Our esteemed contributor, Baurath Schick, furnishes some interesting information relative to excavations made by him in the vicinity of Jeremiah's Grotto. The excavations were undertaken in the hope of finding the continuation of the remarkable aqueduct leading to the convent of the Sœurs de Sion (see *Quarterly Statement*, 1872, p. 47), and resulted in the discovery of the remains of several rock-hewn channels, but unfortunately at such a level as to preclude the possibility of their being connected with the aqueduct, and we have still no clue to the source from which it derived its supply of water.

In front of the scarped rock at Jeremiah's Grotto, Mr. Schick excavated to a depth of fifteen feet without reaching rock, and found that at some period a number of buildings had been erected against the rock. Excavations were also made at the foot of the scarped rock in a garden a little to the north, and here a row of arched chambers was found running along the face of the rock, and following the line of the escarpment on the eastern side of the garden. In the middle of the garden excavations were made in an old pool, uncovering a portion of a well-built pier of masonry, on which were found some masons' marks similar to those on the churches built in Palestine during the Crusading period. In the face of the rock escarpment, at the north end of the garden, the entrance to a rock-hewn chamber was discovered. This chamber, 15 feet wide and 11 feet long, was at one time divided into two rooms, and provided with a window to admit light, as well as a door with iron hinge and bolt. It was found to be half full of bones and earth, and apparently had been used as a general tomb—possibly Christian, as two crosses were painted in red on the walls. A skeleton was also seen in the rubbish at the side of the excavation. Mr. Schick is of opinion that in these remains he has found the old convent and church of St. Stephen, but they are more probably those of the Asnerie, which was left standing for some time after the capture of the city by Saladin.

(2) Lieutenant Conder's Rock Plan of Jerusalem.

Lieut. Conder writes that the contour plan of Jerusalem, published in the October number (1873), was not, as stated in the preface, constructed entirely from previous work, and that it contained the results of his own work, from which the Valley of the Sisters of Zion and the lie of the rock in the Muristan were deduced.

(3) The Promised Specimen of the New Map.

It has been found necessary to postpone the Carmel map, taken from Lieutenant Conder's Survey, for another three months. The

proof, sent to Palestine for correction and annotation by that officer himself, has been returned, but too late for production in the present number.

(4) The American Society.

A second "Statement" has been issued by the American Society, in which the work has been brought down to the commencement of Lieutenant Steevers's expedition into Moab. Want of space obliges us to postpone a notice of this interesting publication till the July number.

(5) The Fragments of the Moabite Stone.

At a meeting of the General Committee, held in the Jerusalem Chamber, Westminster Abbey, on Tuesday, Feb. 24th, 1874, it was resolved "that the application of the French Ministry of Public Instruction, Worship, and Fine Arts, for the fragments of the Moabite Stone, containing fifty-six characters, to complete the much larger portion possessed by the Museum of the Louvre, be acceded to, in the interests of science and archæological knowledge."

(6) Professor Hayter Lewis on the Report of M. Clermont-Ganneau.

The following is extracted from a letter by Professor Lewis:—

"M. Ganneau is quite right in thinking that the tool marks will be of important service in identifying the buildings in which they are found.

"The peculiar delicate looking tooling (always anglewise) distinguishes nearly every specimen of Norman masonry with which I am acquainted. You may see it close here, in St. Bartholomew's Church, Smithfield, and wherever else time has left the surface tolerably perfect. The Norman tooling goes across the flat stone, but follows the lines of the mouldings. This also M. Ganneau has noticed. The dotted marks are, I have no doubt, the well-known thirteenth century tooling, which was done by a claw tool, leaving a number of notches or dots, and so was quite distinguished from the diagonal Norman. I have no doubt whatever that if M. Ganneau finds the mosque of Hebron to be, as I believe that Mr. Fergusson thinks it to be, English work of the thirteenth century, he will also find that the pillars have been tooled with such a tool, and bear the marks which he describes as dotted.

"But in addition to the above, the size of the stones should be noted. The Norman work is very peculiar. The stones are seldom above nine inches square, or a size near this; very regular and well jointed, closely at the uprights, $\frac{1}{4}$in. to $\frac{1}{2}$in. at the beds. To a practised eye this masonry can be detected at a glance. With the thirteenth century came more machinery and larger stones; still very regular masonry."

LIST OF QUESTIONS AND MEMORANDA SUGGESTED BY THE CONSERVATION COMMITTEE OF THE ROYAL INSTITUTE OF BRITISH ARCHITECTS.

N.B.—In all cases the most important objects required after photographs of the work have been obtained are accurate plans and sections, plotted to scale if possible on the spot, with the dimensions clearly figured on all the drawings.

1. Name of spot in Arabic (if possible written by a native), and general description.

2. What is the bearing of the structure in relation to the compass?

Masonry.—3. What is the geological nature of the stone—especially of the wrought stone? Can it be identified with any local stone?

4. Are there any marks of fire on the same, or any evidence of its having been under water?

5. Describe the character and material of the mortar, and state the thickness of the joints.

6. Joints to be noted when superficial, and depth of joints figured. Is the jointing rectangular? and are the horizontal joints continuous or broken?

7. How is the ashlar work bonded? and of what thickness?

8. How is the rubble work laid? Dry? or with little mortar? (N.B.—It is desirable to procure photographs showing different specimens of this work.)

9. What is the character of the masonry? Show it in detail drawings, carefully measured, and note especially "draft" or "bevelled margins."

10. Describe the nature of all tool-marks, masons' marks, &c., and procure rubbings of the same if possible.

11. Is there any mark of a Lewis or other means of raising?

Arches.—12. Note and accurately plot the direction of the joints in arches. State whether the arch is crowned by a keystone, or whether it has a vertical joint in the crown.

13. Is there any indication of skew-arches?

14. In cases of a brick structure, describe the size of bricks, the thickness of the joints, and the nature of the mortar.

General Description of the Structure.—15. Is the pavement level throughout or raised in any part? (N.B.—If pavement be destroyed, its level may often be identified by marks left in the wall.)

16. Are there any traces of vaults or subterraneous chambers?

17. Are there any traces of an apsidal plan, whether circular or polygonal?

18. Are there any remains of windows? If so, give their height, position, &c.

19. Give the same information respecting any door or doors.

20. Give the same information respecting any pillar or pillars.

21. Are there any remains of roofs? If so, describe whether they are flat, barrel-vaulted, groined, or domical.

22. In case of domical vaulting, describe pendentive and springing.

23. As extensive remains will probably be those of a temple, synagogue, a church or mosque, particular search should be made for any remains of altars, inscriptions, monograms, &c.

Cromlechs.—1. What is the number of stones supporting the top slab? and in case of one or more sides being open, to which point of the compass is the opening directed?

2. Are there any holes pierced through either of the stones?

3. Are there any signs of the stones having been squared, or otherwise worked with a tool?

4. Are there any remains of stone circles, stone pillars, tumuli, or other monuments near? If so, show the general plan.

5. Are there any signs of burial in the tumuli or within the cromlechs? If so, describe the exact position of body, and carefully preserve any remains of skulls. If it be not possible to remove them, take their exact contour.

Most of the above questions have been attended to by Captain Wilson and Captain Warren, whose series of photographs are very admirable. They are, however, generally of too small a size to give the information required as to the details of the architecture, and in some of the most interesting photographs of the masonry there does not appear to be anything to give an idea of the scale. We would suggest that the plan used by Monsieur Viollet-le-Duc be adopted, of having a measuring rod put against the work to be drawn or photographed. It is, however, in respect of the details that further information is more particularly required. Unless the observer be thoroughly acquainted with the various phases which the mouldings, ornaments, &c., have assumed at different times and under different influences, a mere description of them will be of little value. The column of a building, for example, described as Ionic, might be of the date of the immediate descendants of Alexander, or of the Romans, or their descendants, the Italians, at any period for several centuries, or of the Byzantines—or it might have been carved by Greek architects under Roman influence. In order to obtain information sufficient to indicate the date, &c., of any work, the following would be required in addition to what is above mentioned:—Sections of mouldings full size (as the contour of these varied very much at different periods and in different styles, they should, when possible, be drawn by means of the cymograph); large photographs, or squeezes of portions of the ornaments, so as to show the precise way in which they were carved—as both the method of carving, and the general design, varied as much as the form of the mouldings. All traces of pointed architecture should be particularly noted, and the mouldings and ornaments should be copied with great care. The above memorandum will also apply with great force to any sarcophagi, or to the tombs, ornaments, &c., whether rock-cut or otherwise. In all cases careful search should be made for fragments of mouldings built into the walls, and for different kinds of masonry, as these would indicate an earlier structure, and give a clue to its date.